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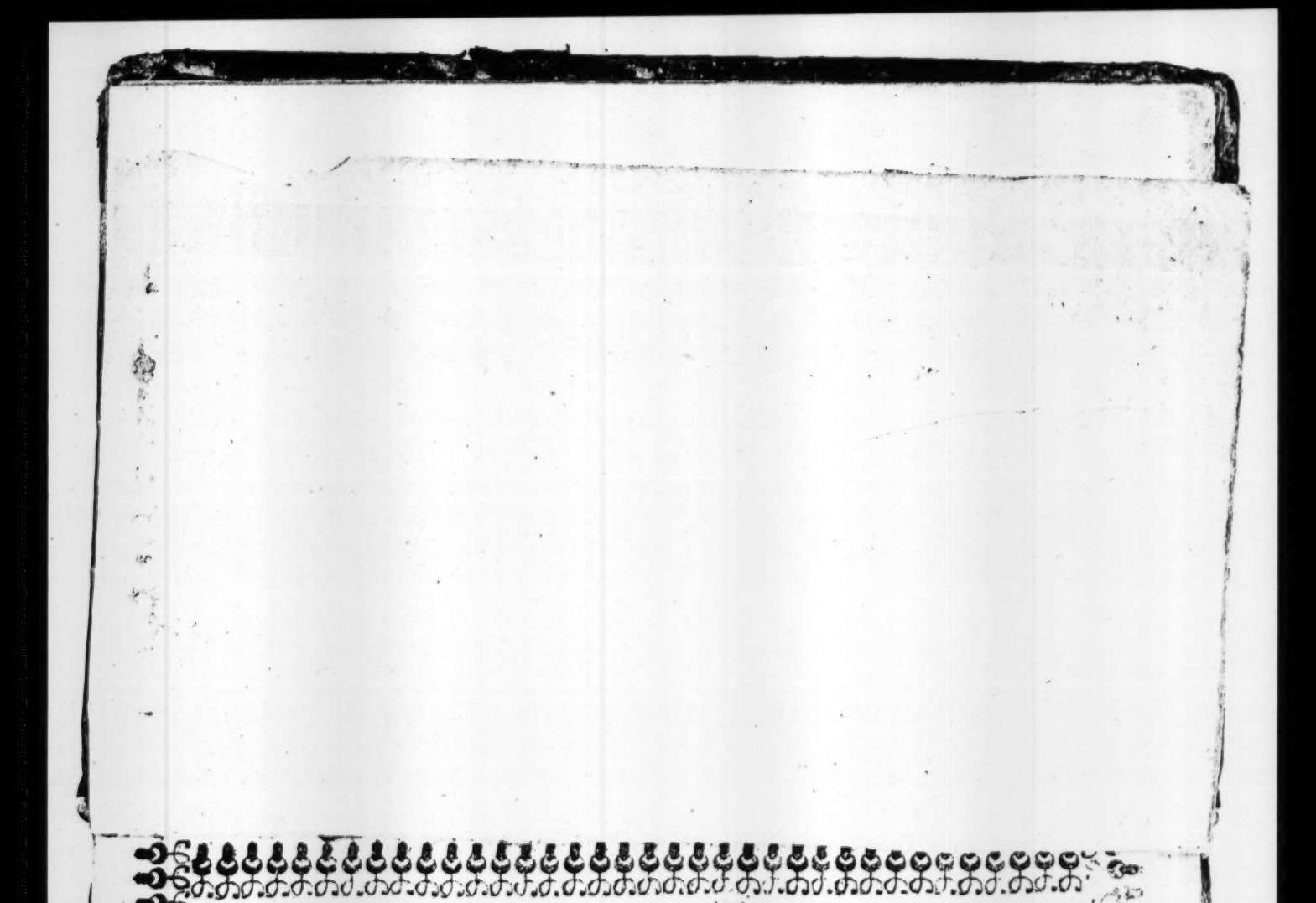

MILKE AND Honey,

OR A

Miſcellaneous Collation of many Chriſtian Experiences, Sayings, Sentences, and ſeveral places of Scripture improved.

With a ſecond part of

ORTHODOX PARADOXES,

By RALPH VENNING.

Pſal. 119 103. *How ſweet are thy words unto my taſte! ſweeter then honey unto my mouth. Yea* (Pſal 19.10.) *then the dropping of honey-combes.*

London, Printed by *T. R.* & *E. M.* for *John Rothwel*, at the Fountaine and Beare in *Goldſmiths Row* in *Cheap-ſide*, & *Joſeph Nevil* at the ſigne of the Plough in the New buildings in *Pauls* Church-yard. 1653.

April 11th. 1653.

'TIS ſome amends that this age which hath produced ſo many Authors of Hetero-dox opinions, doth yet produce an Author of Orthodox Paradoxes: which together with his Honey-Milke ſentences, being no burden to the memory, becauſe ſo ſhort in words, and a rich treaſure for the underſtanding, becauſe ſo full of ſafe and ſoul-ſearching ſenſe: I judge very uſefull for the promoting both of truth and holineſſe, and therefore very worthy alſo of the publick view.

JOSEPH CARYL.

To my deare and honoured Father and Mother, FRANCIS *and* JOAN VENNING.

Dear and honoured Parents,

I Hope you will not think me undutiful, that I have made this dedication without asking you leave; I had rather commit ſuch, (*if it be, though I think it not*) a crime, then to wave this opportunity, to let the world know, that I *ſolemnly* think the beſt I can do, to be leſs then the leaſt of that duty which is due unto you. I am not forgetful how much I owe you for my being and mine education; and *the more*, for that

when you might have expected that I ſhould have been a *Benjamin*, I proved (though without ſinning againſt you) a *Benoni* to you. 1. In that God took me from you, ſo that *for a time* I was not. 2. In ſuffering you to ſuffer; chiefly, *though not* only, for my ſake. But *behold!* God brought good out of that which lookt like evil; he took me from you, but to keep me ſafe, and that I might returne to your further joy. And though it have again pleaſed God (*for his glory I hope*) to ſeparate us, yet through mercy we are not parted; for your parental loves continue to me, and my dutiful reſpects conti-

nue

nue to you, as much as ever.

Theſe and other ſuch like conſiderations have ingaged me to bethink my ſelf how I might give ſome ſignal teſtimonie of mine obſervance: beſide this I have not at preſent any thing to offer, and therefore, *My dear Parents*, I beſeech you to accept of this, as that which witneſſeth me to be your dutiful Sonne. My prayers do, and ſhall daily attend on the throne of grace, to ſollicite and intreat in your behalfe, that the *God of Heaven* will crowne you both with his bleſſings of goodneſſe, and that by bleſſing you withall ſpirituall bleſſings in Chriſt Jeſus, he would make you meet to be par-

partakers of the inheritance of the Saints in light; that when the time of your departure hence ſhall come, you may depart in peace, as them that have ſeen the ſalvation of God.

My dear Parents, though I muſt put an end to this Epiſtle, yet I doubt not but I ſhall be alwayes found (according to this ſubſcription,)

Your dutiful Sonne,

July. 1653. RALPH VENNING.

THE

THE EPISTLE TO THE Reader.

Reader,

IF thou beeſt gracious, or if but courteous, I have ſome hope that thy Candour will put a favourable conſtruction upon, and take in good part this preſent undertaking: But if thou beeſt nice, curious, delicate and critical, I cannot pretend to the leaſt hope of pleaſing thee; for thou wilt (I feare) be finding fault, beſide the faults which are to be found. At an adventure (be what

what thou wilt,) *I offer my ſelf to thy view; being not at all ſtudious of pleaſing men, but as it may conſiſt with pleaſing God: and for that I would become any thing to any man, yea all things to all men. May this little*, poor little mite, *do good to any poor ſoul, which is the marke I aim at; I care not what cenſures I undergo; for I do profeſſe my ſelf ſo much a lover of the ſoules of men, that I ſhall not thinke this labour, no nor my life miſſpent, much leſſe loſt, though with what labour and travaile ſoever laid out, or with what paines ſoever laid down to do them good.* Yet *that it may appear, how altogether unwilling I am to give any offence to any; I will freely confeſſe,* (1.) *That as to what I have already printed, I am not ſo well conceited thereof, but that*

Cùm relego, ſcripſiſſe pudet, quia plurima cerno,
Me quoque, qui feci, judice, digna lini

I bluſh when I re-read, becauſe I ſee

Much

Much writ, which doth deſerve unwrit to be.

And I think I could without a boaſt *promiſe to do ſome things better, were they to do again.* Second thoughts and reviewes may better the firſt, if not be better then the firſt. *How many (as well as I) ſee, that* emendata *are* emendanda, *that that's mended needs mending, that that's bettered needs bettering; yea, the beſt* ſometimes *not good enough to be called good,*

And (2.) *That on this ground I have not been over-forward to appear again on the publick ſtage, leſt I my ſelf,* as well as others, *ſhould paſſe the ſame cenſure on this not many moneths hence; yet conſidering that it never could be ſaid of any, but of only one Chriſt Ieſus,* That he did all things well; I can finde no fault in this man, this man hath done nothing amiſſe: *And withal, that to my beſt knowledge there is nothing in that or this contrary to ſound doctrine, or incon-*

ſiſtent

ſiſtent with godlineſſe; but that what is amiſſe, reflects moſt upon my ſelf; I took courage, hoping *that none will accuſe the truth for my weakneſſe ſake, but rather that all will excuſe my weakneſſe for the truths ſake. I am very ſenſible that my thoughts are farre ſhort of things, and that my words are farre ſhort of my thoughts; and therefore I dare not be ſo peremptory as to ſay*, Quod ſcripſi, ſcripſi, *What I have written, I have written; but profeſſe my ſelf alwayes ready to alter any thing*, that ſhall be made appear to me to *deſerve an alteration.*

If my manner of ſpeaking thus, (backward and forward, by way of inverſion, reciprocation, or what I ſhall call it,) come under a cenſure; the warrant I have from the Scriptures, abounding both in the Hebrew and the Greek, and (more then) *in the Engliſh in this kinde; and the very frequent practice of learned and godly men, beſprinkling their writings with ſuch kinde of Milke and Honey, (and out of whoſe breaſts I have ſuckt*

ſome

ſome drops of this Milke, and from whoſe combes ſome Virgin-Honey *hath diſtilled and dropt into this Book*;) *I ſay, I hope theſe things will ſufficiently plead for my vindication in that reſpect.* Beſide, *though any manner of ſpeaking be to me indifferent, ſo truth may be receiv'd with welcome, and I could gladly wiſh that men (like Bees* (rare chymiſts) *who conſider not the colour of the flower, or the ground it growes in, but ſuck Honey out of all,) would over-look all that which is mans, and look after that onely which is Gods: Yet finding that from men to men, grace cannot be communicated but by gifts, nor truth appear but in ſome artificial forme of words; and that men ſometimes like the ſame things* (as they do perſons) *better in one dreſſe then in another; I thought my ſelf bound to wrap up truth ſo, as it might beſt inſinuate it ſelf, and catch men by craft: according to what one of the ſweet ſingers of our* Iſrael, *hath ſaid to this very purpoſe.*

Herb.

Herb. Thou, whoſe ſweet youth and early hopes inhance
Thy rate and price, and marke thee for a treaſure,
Hearken unto a Verſer, who may chance
Rhyme thee to good, and make a bait of pleaſure;
A Verſe may finde him, who a Sermon flies,
And turne delight into a ſacrifice.

Reader, *I cannot leave thee without taking leave of thee; and the* farewel-wiſh, *with which I ſalute thee, is the welfare of thy ſoule; in relation whereunto much good may this little do thee. The honour I am ambitious of, is to be the Lords, and for his ſake thy ſervant,*

RALPH VENNING.

July. 1653.

MILKE AND Honey,

OR

A Miſcellanious Collation of many Chriſtian Experiences, Sayings, Sentences, and ſeveral places of Scripture improved.

1. Is good to acknowledge God to be juſt, and 'tis juſt to acknowledge God to be good in all his wayes.

2. An heart without words, is better then words without an heart

in the duty of Prayer.

3. A good conſcience without a good name, is better then a good name without a good conſcience.

4. Goodneſſe without greatneſſe, is better then greatneſs without goodneſſe.

5. A gracious heart deſires not only to walk holily, but alſo to walk wholly with God.

6. 'Tis not the only profeſſion of a Chriſtian to make only a profeſſion.

7. Men judge of our hearts by our words and works, but God judgeth of our words and works by our hearts.

8. He that is prayer-full before mercy is receiv'd, ſhould be praiſe-full when he hath received mercy.

Oh let me free, and I will ſpend thoſe daves,
Which now I ſpend in begging, in thy praiſe.

9. Scarlet-ſinners may *by grace* be made milke-white Saints.

10. 'Tis leſſe painful to ſuffer then to ſin; for one may ſuffer without ſin, but one cannot ſinne without ſuffering.

11. He that walks onely by the light of nature, walkes in darkneſſe.

——— *The Lampe of nature lends*
But a falſe light, and lights to her
own ends.

12. The vileſt ſinners once converted become the ſtricteſt Saints.

13. God makes good all the good promiſes which he makes.

14. The price of mercy is to prize it.

15. 'Tis better being in hell with Chriſt, then in heaven with ſin.

16. A Saint hates ſin more, becauſe 'tis an evil againſt God, then becauſe 'tis an evil to himſelf.

17. *Self-love* makes a man lovely

in his owne, but loathſome in Gods eyes.

18. He that thinks he was eve good, was never good.

19. A Saint cares to keep himſel in Gods way, yet leaves the care o himſelf and his way to God.

20. One grain of grace is mor worth then many pounds of gifts, o a gift of many pounds.

21. In creation God gave us to ou ſelves, but in redemption he gav himſelf to us.

22. The ſelf-wiſe are alwayes mo ignorant of themſelves.

23. Beleevers are all for Chriſt and Chriſt is all for Beleevers.

24. Meanes without God can d nothing, but God without mean can do any thing.

25. Grace makes a man more man, and more then a man.

26. He hath all things who hat God, though he have nothing elſe but he hath nothing who hath no God

God, though he have all things elſe.

27. No man is ſafe among his friends without God; but with God a man is ſafe though without his friends, and among his enemies.

28. God expects that Saints ſhould do more for him then others, becauſe he hath done more for them then others.

29. Civility and morality without ſanctity, is but * gilded infidelity.

* *Splendidum peccatum.*

30. *Tertullian* ſaith to young women: if they were but cloathed with the ſilke of Piety, the ſatin of Sanctity, and the purple of Modeſty, God himſelf would be a ſuiter to them.

31. He that made man without himſelf, will not ſave man without himſelf.

32. Indeavours without God cannot, God without indeavours will not ſave any man.

33. God is *lovely* in all his creatures, *more* lovely in his ordinances; but *moſt* of all lovely in Chriſt, who is altogether lovely.

 34. We

34. We ſhould uſe that for Gods glory, which God gives us to uſe for our good.

35. That which hath much of our affection when we have it, coſts us much affliction when we are without it.

36. Worldly troubles cannot overcome an heavenly peace.

37. Though it ſad a Saint, that he is no better; yet it glads him, that he is no worſe.

38. He that deſerves nothing, ſhould be content with any thing.

39. As what Saints have pleaſeth not God, if offer'd without themſelves; ſo what they have from God doth not pleaſe them, without himſelf.

40. Sorrow for ſin is to laſt as long as there is any ſin to ſorrow for.

* *Hoc aliquid nihil.*

41. The worlds all is * nothing at all.

42. He that can repel the temptations of gain, gains by the temptations.

43. The body of the Lord was dead and buried, but not the Lord of the body.

44. God

44. God findes in every man a will to work upon, but he findes not (*but makes*) any man willing to be wrought upon.

45. They can never want much, who deſire but a little; nor they ever have enough, whoſe deſires are unbounded.

46. Good is not good, when and where better is expected.

47. There is a time when nothing, a time when ſomething; but no time when all things are to be ſpoken.

48. In thankſgiving heart-ſtrings, and tongue-ſtrings ſhould be tun'd to *uniſones*.

49. The beſt of men are but * men at beſt.

* Altogether vanity.

50. Men are not only Heatheniſh, but helliſh alſo by nature.

51. 'Tis better to have a * wife without a portion, then a portion without a wife.

* A meet Help.

52. They who marry where they like not, and love not, are like to love where they marry not. 53. Pri-

53. Priviledges annexed to any duties or graces are made good by God when the graces are acted, and the duties performed by us; so that God is not behinde-hand with us in performance of promises, if we be not behinde-hand with God in performance of duties.

* Crookednesse, want of beauty, &c.

54. Natural * defects are not the creatures fault, but the Creatours pleasure; and therefore he that finds fault with them, finds fault with God.

55. The best way to please all, or displease any with least danger, is to please him who is all in all.

56. Vertues confest by foes, and vices confest by friends, are commonly true.

57. A Christian is not unworthy to manage earthly things, but earthly things are unworthy to be managed by a Christian.

58. 'Tis a sad thing for a man to be taken out of the world by death, before he be taken out of the world by grace.

59. 'Tis

59. 'Tis a mercy to have a portion in the world, but to have the world for a portion is a miſery.

60. A ſoul may have comfort without enjoying God, but it cannot enjoy God without having comfort.

61. 'Tis a mercy to have that taken from us, which takes us from God.

62. Patient waiting on God, and importunate calling upon God, are not inconſiſtent.

63. Free grace calls for full duty.

64. A man ſhould not praiſe his works, but his works ſhould praiſe him.

65. A Saint doth not ſo much do good works to live, as live to do good works.

66. Communion with God is more in converſation with God, then in contemplation of God.

67. Grace is glory begun, and glory is grace made perfect.

68. Let Chriſtians do their beſt, and then let the world do their worſt.

69. No-

69. Nothing ſtands in mens light ſo much as their light doth, nothing keeps them more in folly then their wiſdome doth, nothing makes them more unrighteous then their righteouſneſſe.

For my too much of me
me much annoies,
And my ſelfs-plenty
my poor-ſelf deſtroyes.

70. A Chriſtian gaines by all his loſſes.

71. A godly-unlearned man is better then an ungodly-learned man, and a better ſcholar.

72. The greateſt Philoſopher that ever was, is but an ignorant ſot to the ſimpleſt Chriſtian.

73. A man may know the hiſtory of Chriſt, and yet be ignorant of the myſtery of Chriſt.

74. The improvement of mercies beſt ſhewes what end we had in praying for them: Hee that ſeeks them for

for himſelfe, pleaſeth himſelfe with them; but he that ſeeks them for God, pleaſeth God with them.

75. A man may love vertue, yet hate gracce.

76. The prayerleſſe man is a godleſſe man.

77. That man can never die an evil death (at leaſt no kinde of death can be evil to that man) who hath led a good life.

78. we cannot expect too much from God, nor too little from the creature.

79. Afflictions are then a bleſſing to us, when we can bleſſe God for afflictions.

80. Many are pleaſed with the company of them who are good, that are not pleas'd with the good of the company.

81. A ſound heart doth not only like and reſpect all Gods commandments but reſpects them all alike, or ſhews them all the like reſpect.

82. The

82. The ſoul is not ſo much where it lives, as where it loves.

83. It's better to love God and not ſee him, then to ſee him and not to love him.

84. 'Tis better to have the work of Chriſt in our hearts, then the perſon of Chriſt in our houſes.

85. He is the beſt Chriſtian, (not who talkes moſt of God, but) who walkes moſt with God.

86. Sanctified ſickneſſe, croſſes and loſſes are better then unſanctified health and gaine.

87. Changes of conditions are but exchanges of mercy to a gracious ſoul.

88. He is no man, who needs no mending.

89. He lives long, who lives well; for time miſpent is not liv'd, but loſt.

Diù fuit, aut parùm vixit.

90. Our holineſſe cauſeth not Gods love, but Gods love cauſeth our holineſſe.

91. Pleaſure is grief, when God is

is diſpleaſed; but grief is pleaſure, when God is pleas'd.

92. Knowledge may be without grace, but grace cannot be without knowledge.

93. Superſtitious men do not fear God, but are afraid of God.

94. Learning can only adorne religion, but religion only can bleſſe learning: ſo that learning is more beholding to religion then religion is beholding to learning.

95. Saints had rather have leſſe comfort and do more ſervice, then have more comfort & do leſs ſervice. They had rather be ſtraitened in comfort then in duty.

96. That alone is worth the looking after, which will make one lovely in the eyes of God.

97. Every natural man is beſide himſelf, *Luk.* 15. 17.

98. 'Tis good to profeſſe, but practice is better; yea, of the two, practice without profeſſion, is better then profeſſion without practice. 99. He

99. He doth not enjoy much of God, who walkes not much with God; nor doth, nor can he walke much with God, who doth not enjoy much of God.

100. Many men increaſe their vexation by vexing themſelves, when, or becauſe others have vexed them.

101. Wicked men may apply themſelves to the promiſes, but godly men may apply the promiſes to themſelves.

102. Obedience to God is no procurer of mercy, but 'tis a mercy; for God makes the ſoul do what he commands: but the ſoul doth not make God do what he promiſeth.

103. We ſhould take care *that* that which we finde fault with in others, ſhould not by others be found to be our fault.

104. Duties done for God are no hindrance to duties to be done to God

105. Delayes are not denials, and denials are not alwayes refuſals of prayer.

prayer. Sometimes Gods *no* is no negative; God may delay long, and deny often, yet grant at laſt.

106. Prayers not felt by us, are ſeldome heard by God.

107. Providence is creation continued: or creation in a new edition.

108. 'Tis an hard thing to know much, and not know it too much.

109. 'Tis not mans goodneſſe, but Gods goodneſſe which makes a difference 'twixt man and man.

110. Certainly good will come of that which comes of good-will.

111. The more gratuital or free mercies are, the more grateful and acceptable they ſhould be to us, and we ſhould be the more grateful and thankful for them to God.

112. Death came in by ſinne, and ſinne goeth out by death.

113. The death of the body frees us from the body of death.

114. That love of God which knows an end, never knew a beginning.

115. There's

115. There's nothing lovely but what's in Chriſt, and there's nothing in Chriſt but what is lovely.

116. They who receive not Chriſt in the acceptable day of the Lord, will not be acceptable to God in the day of the Lord.

117. A Saint had rather have holineſſe without comfort, then comfort without holineſſe.

118. The blood of Saints is precious in the ſight of Chriſt, and the blood of Chriſt is precious in the ſight of the Saints.

119. A true Chriſtian had rather that Chriſt ſhould take away his ſinne and leave his ſorrow, then take away his ſorrow and leave his ſin.

120. If you would not have time paſſe too faſt, uſe not too much paſtime.

We need no paſtime
to conſume that day,
Which without paſtime
flies too ſwift away.

121. 'Tis

120. 'Tis every mans duty to keep all the commandments of God; 'tis his ſinne, if he do not; but 'tis his miſery he cannot.

121. God is as careful to chaſtiſe his peoples wantonneſſe, as to ſupply his peoples wants.

122. Chriſtian meetings are things meet for Chriſtians.

123. It doth not befit religious men to be religious by fits.

124. The returnes of prayer call for the returne of praiſe.

125. Where faith and love go not together, they are both wanting; they are both dead if once divided.

126. The inward peace which Saints feele, is not in freedom from trouble, but in freeneſſe with God in the midſt of trouble.

127. He that is alwayes angry with ſinne, ſhall never ſinne in his anger, or is alwayes angry without ſinne, though with ſinne.

128. He can never truly reliſh the

ſweetneſſe of Gods mercy, who ne
ver taſted the bitterneſſe of his ow
miſery.

129. True Religion takes mo
from the creature, and gives moſt
God.

130. Never prayer rightly mad
was made and not heard, or hea
and not granted.

131. Sinne is its own puniſhmen

132. He that is borne to day, is n
ſure to live a day.

133. A proud man loves no ma
and no man loves a proud man.

134. When thy hand hath don
a good act, ask thine heart if it h
well done.

135. That deed is ill done, wher
in God is no ſharer.

136. No evil action can be wel
done; but a good one may be illd on

137. A fooles heart is in his tongue
but a wiſe mans tongue is in hi
heart.

138. 'Tis as great a point of wi
dom

dome to hide ignorance, as to diſcover knowledge.

139. Though we ſhould not ſerve God for a reward, yet we ſhall have a reward for our ſervice.

140. They who are moſt full of faith, have moſt experience of Gods faithfulneſſe.

141. Some can read the Word of God, who do not underſtand it; and ſome do underſtand it, who cannot read it.

142. Its leſſe danger and leſſe a ſinne, to commit the ſinne we delight in, then to delight in the ſinne we commit; But 'tis beſt not to delight in, nor to commit ſin.

143. He never was ſo good as he ſhould be; that doth not ſtrive to be better then he is.

144. The glory of the Sunne findes a Reſurrection, how much more then the ſonnes of glory?

145 They who have no grace in their life, will have no peace in their death.

146. Though God ſuffers his people not to ſin in revenging their adverſaries, yet he ſuffers not their adverſaries to ſin unrevenged.

147. 'Tis not againſt reaſon to be paſſionate, if one be not paſſionate againſt reaſon.

148. The things of this life have not the promiſe of godlineſſe; but godlineſſe hath the promiſe of the things of this life.

149. Every one that liveth, or hath life, hath not the Son; but every one that hath the Son, liveth, and hath life.

150. Riches, honours and pleaſures cannot give one Chriſt; but Chriſt can give one riches, honours and pleaſures.

151. All the things we are able to deſire, are not ſo deſireable as is Jeſus, ſweet Jeſus, dear, lovely, loving Jeſus.

152. A Saint is not only willing (as the carnal man is) that Chriſt ſhould bear

bear his yoke; but is alſo willing (which the carnal man is not) to bear Chriſts yoke.

153. He that contemnes a ſmall fault, commits a great one.

154. What the heart doth not, is as not done in Religion.

155. A Chriſtian ſhould be neither a dead ſea, nor a raging ſea.

156. He that is little in his own eyes, will not be troubled to be little in the eyes of others.

157, What we are afraid to do before men, we ſhould be afraid to think before God.

158. As there is a vanity lies hid in the beſt worldly good: ſo there is a bleſſing lies hid in the worſt of worldly evils.

159. Chriſt certainly ſpeaks to men in that Miniſtery, which ſpeaketh men into Chriſt.

160. Many uſe the Ordinances of God, who make no uſe of them; 'tis indeed good to uſe them, but the

gain and ſweetneſſe, is in making good uſe of them.

161 Natural men are earthly in the uſe of heavenly things; but ſpiritual men are heavenly in the uſe of earthly things.

162 The Law of nature is contained in the Goſpel; but the Goſpel is not contained in the Law of nature.

163 Naturall men think God beholding to them for their ſervice; but ſpiritual men look on themſelves as beholding to God, that they may, but eſpecially that they can ſerve him.

164 Not only the frame of a naturall heart, but alſo what the naturall heart frameth, is evil continually

165 A thankful heart for all Gods bleſſings, is the greateſt of all bleſſings.

166 We ſhould grieve for our ſins, and rejoyce for our grief.

167 The depths of mans miſery are not ſo deep as the depth of Gods mercy.

168 The

168 The ſoul will flie from the body; but the conſcience will not flie from the ſoul, nor ſin or grace from the conſcience at the day of death.

169 No man can either like all, or be lik'd of all.

170 There will be no end of deſiring, till we deſire that which hath no end.

171 Earthly things are ſuch as the worſt of men may have, and the beſt of men may be without; yet he that hath them not, may be happy without them; and he that hath them, may be miſerable with them.

172 Saints deſire ſo to meet with God, as that they may part no more; and ſo to part with ſin, as that they may meet no more.

173 We are ſo farre Chriſtians, as we can rule our ſelves according to the rule of God; the reſt is but forme and ſpeculation.

174 It is for none but him who is

all, and the fulneſſe which filleth
in all, to give to all abundantly.

175 He is happy that findes a tr
friend in extremity; but he is happ
er that knowes no extremity where
to trie his friend.

176 Death hath nothing terrible
it, but what our life hath made

177 Vertue and vice are both Pr
phets: the firſt of certain good, t
ſecond of paine or elſe of penitenc

178 It's better to carry our ſelv
ſo, that God may ſmile and the wor
frown upon us, then to carry our ſelv
ſo, as that the world ſhould ſmile an
God frown upon us.

179 The ſins of teachers are th
teachers of ſins.

180 As he that offendeth in on
Commandment, is guilty as offendin
in all; ſo he that is offended with on
Commandment, is guilty as offende
with all.

181 In the worſhip of God, while
the body is upon the knee, the ſoule
ought

ought to be upon the wing.

182 The tongue bleſſing God without the heart, is but a tinkling cymbal; the heart bleſſing God without the tongue, is ſweet, but ſtill muſick; both in conſort make their harmony, which fills and delights heaven and earth.

183 God doth not only pleaſure the creature, but pleaſeth himſelf, when he ſheweth mercy.

184 The induſtrious man hath no leiſure to ſin: the idle man hath no leiſure to avoid ſin.

185 It's one thing to ſin, another thing to be overtaken with ſin, another to be overcome by ſin.

186 A Saint fears God, but is not afraid of God.

187 A Saint doth not only look for heaven from Chriſt, but alſo looks for Chriſt from heaven.

188 God without heaven will give a Saint better content, then heaven without God.

And

And what is Heaven, great God compar'd to thee?
Without thy preſence Heaven is Heaven to me.

—Nor would I be poſſeſt of Heaven, Heaven unpoſſeſt of thee.

189 He that layes out for God layes up for himſelf.

190 Experience makes expertneſs

191 Men are then leaſt in their own eyes, when God is moſt in their eyes.

192 Gods faithfulneſſe doth more for us, then our faith.

193 A Saint would not give that which he gaines by his ſins, for all the world; and yet he would not commit one ſin for all the gaine of the world.

194 One may be an honeſt man (*as they ſay*) and pay every man his due, &c. and yet not be a Chriſtian: but one cannot be a Chriſtian, and not be an honeſt man, and pay every man his due, &c.

195 A

195 A ſound heart may fear God, but an unſound heart is afraid of God.

196 'Tis better and better ſervice to ſerve God as 'tis duty, then as 'tis priviledge; for the firſt is to ſerve him, the ſecond is to ſerve our ſelves.

197 Seeing God will turne grace into our glory hereafter, we ſhould turne grace into his glory here.

198 Chriſt denied himſelf for us, and therefore we ſhould denie our ſelves for him.

199 A Saint hath ſometime enough in this life, to ſay, 'Tis good to be here; but never enough to ſay, 'Tis beſt to be here.

200 'Tis the Lord that keepeth us from evil, and evil from us.

201 All the good the Chriſtian doth, is all but his duty; but all the good he doth, is not all his duty.

202 'Tis more worth then all the mines in the world, to be able to ſay that Chriſt is mine.

203 'Tis

203 'Tis good hearing any to ſpe
of Chriſt; but 'tis better to he
Chriſt ſpeak: For the Revelations
Chriſt in us, are better then t
relations or reports that are made
Chriſt unto us.

204 A Prophet may teach u
but only God can teach us to profit.

205 When a Saint dies, he leav
all his bad behinde, and carrieth
his good with him; but when a ſinn
dieth, he leaves all his good, and car
eth all his bad: The one goeth fro
evill to good, the other from goo
to evil.

206 In prayer a Chriſtian mu
not *tell* God what he *ſhall* give, bu
aske God what he *will* give.

207 We many times ſpeak of ſpi
rituall things, but are not ſpirituall i
ſpeaking of them.

208 Chriſt within us is our hope o
glory, and the glory of our hope, o
the hoped-for glory.

209 Every man of himſelf is no
only

only unprofitable, but alſo unable to profit.

210 There are many things much in uſe, which are not of much uſe.

211 He that knowes not how to be angry, knowes not how to love; and he that knows not how to reprove with love, knowes not how to be angry.

212 God is good to us, when he ſends us evil, becauſe he ſends the evil for our good.

213 Some men ſpeak when they ſhould be ſilent, and ſome are ſilent when they ſhould ſpeak; but ſuch ſilence had better be ſpoken, and ſuch ſpeech had better be ſilent.

214 It ſpeaks the greatneſſe of ones ſorrow, when one cannot ſpeak for ſorrow.

215 When there's no doctrine in the life, there's but little life in the doctrine.

216 'Tis better that a mans own works, then that another mans words ſhould praiſe him.

217 A

217 A Chriſtian ſhould ſeem be as he is, and be as he ſeem to be.

218 Omiſſion of good, is a commi ſion of evil.

219 A little wrong done to a ther, is a great wrong done to ſelves.

220 Appearance in good is little, in evil 'tis too much.

221 'Tis a ſad thing when t which comes from God to us, carry us from God to ſin.

222 'Tis the miſery of the poo be neglected of men: 'tis the mi of the rich to neglect God.

223 He that overvalues himſe is uſually undervalued by others.

224 He that's fitteſt to die, is fit to live: and he that's fitteſt to live fitteſt to die.

225 True Religion ſubordina the will of man to the will of G then ſurely that muſt be falſe whi ſubordinates the will of God to t will of man.

226 T

226 'Tis not the beſt part of a Chriſtians excellency that he is of excellent parts.

227 Few rich men are godly, but all godly men are rich.

228 Seeing God loved us when we were not like him, we ſhould ſtrive to be like him, becauſe he hath loved us.

229 Though faith be above reaſon, yet there is a reaſon to be given of our faith: for he is not wiſe, that believes he knowes not what nor why.

230 The Goſpel diſcovers a juſt God to be a friend to unjuſt man, without being unjuſt either to himſelf or man.

231 None ſhould deſpaire, becauſe God can help them; and none ſhould preſume, becauſe God can croſſe them.

232 Choler is the pride of the body, and pride is the choler of the ſoul.

233 We ſhould be ſo content with every condition, as to think the pre-

preſent beſt; yet many times 'tis be to think it ſo but for the preſent.

234 Private ſins are often punish ed with a publick ſhame.

235 Self-intereſt carried on by p licy, puts many civill men into civ (*or rather uncivil*) warre.

236 They are unſound men, wh cannot endure ſound preaching.

237 Miniſters ſhould not prea ſounding words, ſo much as ſou words, leſt ſound preaching ſhou be turned into a ſound of preac ing.

238 Fit words are better then fin for fit words are alwayes fine; b fine words are not alwayes fit.

239 They for whom, and to whom God appeares much, ſhould appea much for God.

240 Chriſt is the Chriſtians patro and the Chriſtians patern.

241 'Tis better to want opportun ties for our hearts to improve, then t want an heart to improve our oppor tunities.

242 Th

242 The great end of diſputations ſhould be either to convince others, or to be convinced by others of the truth.

243 It's better to receive diſcouragement from the world, and encouragement from God, then to receive encouragement from the world, and diſcouragement from God in any buneſſe.

244 'Tis good to ſee God in all things, and all things in God.

245 Men may differ in Religion, and yet be of the ſame Religion; for every difference in Religion, is not a differing Religion.

246 When others are paſſionate towards Saints, Saints ſhould be compaſſionate towards them.

247 If God be good to them that ſeek him, what is he then to them that finde him? oh how good!

248 A Chriſtian ſhould watch unto prayer, becauſe of his adverſarie the devil, who watcheth him when

and whereſoever he prays.

249 That ſorrow for ſin whic keeps us from believing in, and fro rejoycing in Chriſt, is ſinfull ſo row.

250 A Saint ſhould ſo deny himſe as to be nothing at all, that Chri might be all in all.

251 Though evil be not good, y it's good that there be evil.

252 *Judas*, *Herod* and *Pontius Pil* fulfilled Gods will in betraying a crucifying Chriſt, and ſo ſinned no but they did it not to fulfil Gods wi but their own, and that was their ſi

253 They that are full of mer ſhould be merciful.

254 The fear of the faithful ſhou be a faithful fear.

255 They that reveale Chri ſhould conceale themſelves.

256 Before converſion men a willingly willing to ſin; but aft converſion men are willingly unwil ling, and unwillingly willing t ſinne.

257

257 A Chriſtian ſhould ſo behave himſelf, as not to be a ſhame to, nor aſham'd of the Goſpel.

258 They who live moſt in ſin, and in moſt ſin, are moſt dead in ſin.

259 There may be grace, where there is no aſſurance; but there can be no aſſurance where there is no grace.

260 The motions of grace are abundantly more excellent then the notions of grace.

261 Affliction ſeldom comes without being a temptation; but temptation never comes without being an affliction to the Saints.

262 This makes all things ſweet to a Saint, that they ſavour of a Saviour.

263 We may and ſhould go from men to follow truth; but we may not go from truth to follow men.

264 It's a leſs fault in friendſhip to do a thing without a friends knowledge, then againſt his will.

265 We are not to make our ex-

periences the rule of Scripture, bu
the Scripture the rule of our expe
rience.

266 'Tis a miſerable folly to b
wiſe in wickedneſſe.

267 Chriſt was made like to us, th
he might be tempted; and we a
tempted, that we might be made li
to him.

268 Chriſt who did our work f
uswithout us, will alſo work his wo
for us within us.

269 That can never be a grace
the body, which is a diſgrace to t
ſoul.

270 The enjoyment of God is t
joy of our life, and the life of our jo
whatever our fare be, that alone is o
chear; how well ſoever we fare, th
alone is our welfare.

271 There's nothing ſo ſweetl
pleaſing and pleaſantly-ſweet to a gr
cious heart, as to pleaſe God.

272 The Devil doth not, nay th
Devil cannot hate a Saint ſo muc

as God loves him.

273 We ſhould not walk by what hath been done, or by what is done; but by what ought to be done.

274 He doth not faithfully love, who loves not faithfulneſſe.

275 One ſaith of *Bernard*, that the leſſe his fame blazed, the more his devotion burned; and that the cutting off of his top made him take deep root; and that he ſo neglected the world, that he did even ſpit out the preferment, which did drop into his mouth.

276 He that intendeth what he doth, is moſt like to do what he intendeth.

277 It uſually falls out that they who ſeek others deſtruction, finde their owne.

278 They that think (as all hypocrites do) to deceive God, will finde that they deceive themſelves.

279 Leſſe then one of theſe two deſires granted, either that he may

be with God in Heaven, or that G
will be with him on earth, will not
tisfie a gracious heart.

280 Compleat ſpeech is no com
plement, if men ſpeak as they inten
and intend as they ſpeak.

281 'Tis beſt for ſinners to com
over to God: for they cannot ove
come God; are we ſtronger th
he?

282 There are promiſes of grac
and there are promiſes to grace; t
promiſes of grace are made good
working the grace of the promiſe
the ſoul; but the promiſes to gra
are not made good, till the grace
which the promiſe is made) be act
by the ſoul.

283 The time is coming when u
godlineſſe ſhall be as much *proſecute*
by juſtice, as in times paſt godl
neſſe hath been *perſecuted* by i
juſtice.

284 They who are moſt with Go
in ſecret, know moſt of Gods ſecret

285 The Prophecies concerning Chriſts Kingdome will not be compleatly fulfilled, till Chriſts Kingdome be fully compleated.

286 If ſinners caſt not away their ſins for Gods ſake, God will caſt them away for their ſins ſake.

287 It many times falls out, that that hand is fartheſt off from helping, that is neareſt at hand to help the helpleſſe.

288 Though God hath promis'd to give to them that aske; yet many aske and miſſe, becauſe they aske amiſſe.

289 'Tis the love, not the lack of money, that makes men churles.

290 He that learnes of Chriſt, unlearnes to ſin.

Dedocebit nos iſtos mores.
Qui Chriſtum diſcit, peccatum dediſcit.

291 'Tis not the work faith, nor

the work of faith; but a workin ous,
faith, or rather he who works faithf peare
which we are juſtified.

292 Wicked men are dead wh ouſn
they live, but godly men live wh righ
they are dead.

How ſhould this lead to repentance.

293 God is good, and doth go have
continually to them who are evil, a with
do evil continually.

294 All the duty of men, the d ſelc
ty of all men is compriſed in thi im
Fear God, and keep his commandmen of
for this is the whole of man; this is eth
mans all, the reſt being but vanity a
vexation of ſpirit. go

295 'Tis not excellency in any m bu
to be ignorant of his excellency; b tr
this is a mans excellency, that thoug
he know himſelf ſo, yet he is not proud
of it. t

296 'Tis more to ſay I will no g
go, and yet to go, then to ſay, I go d
Sir, and yet not to go: *but ſay and do, y*
is beſt of all. 1

297 Many men appeare righte-
ous

ous, who are not righteous as they appeare.

298 'Tis no ſin to ſhew ones righteouſneſſe, but 'tis ſin indeed to be righteous only in ſhew.

299 To deſerve honour and not to have it, is better then to have honour without deſerving it.

300 That mans heart can be but ſeldome pure, whoſe tongue is often impure; for out of the abundance of the heart the mouth ſpeaketh.

301 To be very great and very good, is a very great good.

302 Men we try before we truſt, but God we may truſt before we try.

303 Sins may be turned into good to us in the event, not in the nature; good when done, not good to be done. 'Tis not good to be uncleane, yet a clean thing may come out of an unclean.

304 Concerning ſilence and ſpeech he

he ſaid well, *who ſaid,* Not that whi
is much is well, but that which is we
is much.

305 If God gaine a little glo
by us, we ſhall gaine much b
him.

306 There is nothing more fru
full of evil, and fruitleſſe of goo
then idleneſſe.

307 Some men there are who r
pent of their ſins, but forſake the
not; others who forſake their ſinne
but repent not of them; others (wh
alone are true penitents) repen
of them, and forſake them too.

308 'Tis better to have knowledg
formed in one, then to have a form
of knowledge.

309 Knowledge helps much t
practice, and practice helps much t
knowledge; for if any man do my
Will, he ſhall know the Doctrine
whether it be of God.

310 They that glory in their ſhame
here, will be aſhamed of their glory
hereafter.

311.

311 'Tis more a mercy to praiſe God for the mercies we have, then to have mercies to praiſe God for.

312 If that ſervant were condemned that gave God his own, what will become of them that robs God of his own?

313 If God watch not over us, and over our watchings, our watching will be in vaine.

314 The tie of the Covenant is ſure; for Chriſt is the ſurety of the Covenant.

315 It is more to a mans honour that it ſhould be ask't, why is he not? then, why is he honoured?

316 The Saints ſhall not be tempted above what they are able, at leaſt not above that which God will enable them to bear.

317 Nothing engageth a Saint to love God ſo much *as this*, that God loves him ſo much.

318 To practiſe the Sermon we heare,

hear, is the beſt way of repe-
ing it.

319 Saints gaine by their loſſe, a
get good by their ſin; no thank to
ſin which is againſt God, but to
God againſt whom the ſin is.

320 Every man brought ſin enou
with him into the world to repent
all his dayes, though he ſhould ne
actually ſin; and ſins enough actual
every day to ſorrow for, though
had brought none with him into
world.

321 That which many think th
loſt time, a Chriſtian often findes
beſt time, and that's his thinki
time.

322 It is a good proof that a m
is good, when he labours to a ppro
himſelf good to God and to men; an
yet approves of himſelf more accor
ing to Gods approbation then ma
approbation of him.

323 As without faith 'tis impoſſ
ble for works to pleaſe God: ſo 'tis
im-

impoſſible for faith without works to pleaſe God.

324 The works which many men do, do honour God, when yet the men that do the works, may diſhonour God.

325 We ſhould admire nothing for, or in it ſelf; but admire all things in God, and God in all things.

326 The Saints fare the better, yea are farre the better for one anothers prayers.

327 All the gifts and graces which God layes in in our ſouls, ſhould not be laid up as in a napkin; but laid out for Gods glory and others good.

328 It ſeems to many that there are contradictions in the Scripture; but they are not, *but* ſo many ſeeming contradictions.

329 We can never ſerve ſuch another Maſter as God is; for he doth not only give us meat, drinke and wages, but doth our work for us too.

330.

330 Men ſhould rather do thing worthy to be written, then write things worthy to be done, though both are worth the doing.

331 Wicked men have but a right to uſe the creatures; but godly men have a right uſe of the creatures.

332 The Word of God is not only a pure, but purifying; not only clean, but a cleanſing Word.

333. It is a leſſe ſinne and leſſe dangerous to offend Chriſt, then to be offended with Chriſt, though both be dangerous; for he that ſinnes againſt him, wrongs his own ſoul.

334. Many men pleaſe themſelves in the duties they have done, though in doing of them they have not pleas'd God. But

335. We ſhould not take content in any duty, wherein we do not give God content.

336. Many men take much mercy from God, who are but little taken

ken with the mercies of God, and leſs with the God of mercies.

337. God doth not onely give pardon to them that beleeve, but he alſo gives faith to believe pardon.

338. Stones cannot make themſelves the children of *Abraham*, but God can make ſtones the children of *Abraham*.

339. In this life the glory of heaven is but revealed to us; but in the life to come it ſhall be revealed in us.

340. We ran from God by ſinne to death, and have no other way of returning to him, but by dying to ſinne.

341. It's to be feared that they who love wicked men, do not hate the wickedneſſe of men. Or

342. That they who love the company of the wicked, do not hate the wickedneſs of the company.

343. Wicked men have what they injoy, but from the providence; but good

good men have what they enjoy fro
the promiſe of God.

344. Sinne will prove that finn
downfall, who falls not down
confeſſe his ſinne, and to give glo
to God.

345. God is more pleas'd wi
a ſoul when out of its ſinnes and
Chriſt, then he was diſpleas'd wi
it when it was out of Chriſt and
its ſins.

346. 'Tis not mans lovelineſs
but Gods lovingneſſe, that ingage
God to love and ſave him.

347. Saints ſtrive to be holy
God is holy, though they know th
they cannot be *as holy* as God
holy.

348. All the things in the worl
are not good enough to be a *love-to*
ken from God unto a Saint.

349. Grace outworks and work
out the ſinne which is in Saints.

350. 'Tis better to be preſerved
in the brine of adverſity, then to rot

in the honey of proſperity.

351. A Saint had rather live at Gods determination, then at his own choice; his prayer is, Lord, chuſe mine heritage for me.

352. A Saint ſhould welcome God as well when he comes to take, as when he comes to give.

Laugh we to lick the ſweet;
and ſhall we lowre,
If God be pleas'd to ſend
a little ſowre?

353. Good meaning and innocency are careleſſe, and ſeldome forethink what anſwers to make to their accuſers; *whence* Chriſt ſaid, Take no thought, what or how you ſhall ſpeak.

354 In Chriſt's time profeſſed Publicans did turne Chriſtians; but in our time profeſſing Chriſtians turn Publicans.

355 They who ſeek to pleaſe men in what they do, and ſeek the praiſe

of men in what they do are hyp
crites, *Matth.* 6. 2, 5.

356 God doth not only give
miſſion of ſin to them that repe
but he alſo giveth them repentance
remiſſion of ſins, and gives them
repent of the ſins remitted.

357 It's to be feared that th
who care not how rich they be,
how much riches they get; do
much care how they be rich, nor h
they get their riches, 1 *Tim.* 6. 9,

358 Reproofes ſhould not be wi
paſſion, but with compaſſion; not wi
jeering, but grieving; ſaith *Paul*, I t
you theſe things (*not laughing*, b
weeping.

359 He that reproves anoth
fault, and approves his own, is an h
pocrite.

360 Beleeving in Chriſt ſhou
not exclude ſorrow for ſin, nor ſo
row for ſin exclude believing i
Chriſt.

361 When we take comfort i
creature

creatures without God, he taketh away the creature or the comfort of it.

362 Carnall joyes breed ſorrowes, but ſpiritual ſorrowes breed joyes.

363 The glory of all our hereafter-glory, will be an oneneſſe of communion with the Father Son and Spirit, Angels and one another in God, who is *one* in all, and *all* in one.

364 Moſt men have a good opinion of their own opinion, though the opinion be not good.

365 While the Saints are on earth, Chriſt is preparing Heaven for them, and them for Heaven.

366 Every man ſhould have a calling to follow, and ſhould follow his calling.

367 The Lords portion is his people, and the Lord is his peoples portion.

368 Wiſdome is good with an inheritance; *yea*, better without an inheritance, then an inheritance without wiſdome.

369 VVhen a Saint comes to di his greateſt grief is, that he hath do no more for God; and his greate joy is, that God hath done ſo mu for him.

370 In the Covenant of wo God did firſt accept of the work, a then of the perſon; but in the Co nant of grace God doth firſt acce the perſon, and then the work, *as ſo underſtand and ſpeak.*

371 As in wicked laughter t heart is ſad; ſo in holy mourning t heart is glad.

372 The ſin of man fill'd the cr ture with vanity, and the vanity the creature fills man with vexati of ſpirit.

373 God doth not onely deli truth unto his people, but he alſo livers his people unto truth.

374 'Tis obedience to diſobey p rents, when we cannot obey the without diſobeying God.

375 God loves his people when h

ſtrikes them, as well as when he ſtroakes them.

376 Man was not made for the Sabbath, but the Sabbath was made for man.

377 Though believers are not to work for righteouſneſſe, yet they are to work righteouſneſſe.

378 It is very likely that they who enrich themſelves with other mens riches, will be ruin'd by their riches; *For* other mens goods will never be good to other men.

379 Every man in Chriſt is not *A Man* in Chriſt.

380 There are many poor in this world, rich in faith; and many rich in this world, poor in faith.

381 Jeſus Chriſt is not the Son of God, becauſe he is the Meſſiah; *but* is the Meſſiah, becauſe he is the Son of God.

382 VVe are not juſtified by believing in Chriſt, but by Chriſt believed in; as a man is not healed by

the applying of a plaſter, but by t
plaſter appli'd: Faith is not our rig
teouſneſſe, *for* our righteouſneſſe
by faith.

383 VVe work not our ſelves i
Chriſt, but Chriſt works us into hi
ſelf.

384 They who make a prey of th
that are Chriſts, ſhall themſelv
become a prey unto Chriſt.

385 Chriſt by drawing neare u
the Saints, drawes them nearer u
himſelf.

386 There are many humbled o
which are not humble ones.

387 Though the Saints live in t
fleſh, yet they are not fleſh, nor
they in the fleſh; for that which is bo
(*as the Saint is*) of the Spirit, is Sp
rit, and walketh in the Spirit.

388 The world is angry with t
Saints, that they are no worſe; a
the Saints are angry *with them o
themſelves*, that they are no be
ter.

389 *If thou do ill, the joy fades, not the paines:*
If well, the paine doth fade, the joy remaines.

390 Prayer is like *Jonathan's bowe*, which ſent out the arrowes; but faith is like *Jonathans boy*, which fetcht back the arrowes.

391 Saints have not ſuch often occaſion to complaine, that what they have done is ill, as that what they have done is ill done.

392 Saints ſhould pleaſe God in all they do, and be pleas'd with God in all he doth.

393 To be ſick of love for God, is ſoul-ſaving health; *but* to be ſick of love for creatures, doth often deſtroy the health both of body and ſoule.

394 The world ſeeth not a Saint, though they look him in the face; *for* the Saint is the hidden man of the heart, or the man in the ſpirit.

395 Chriſtians ſhould not we beauty-ſpots (*ſeeing beauty-ſpots a the ſpots of beauty*) for their beauty to be without ſpots.

396 Grace is the beſt wear; i it weares not out in wearing, a other things periſh in the uſing.

397 A childe of light may for time walk in darkneſſe; and for time a childe of darkneſſe may wa in light.

398 Some men are buſie abo trifles, and trifle about that whi ſhould be their buſineſſe.

399 Succeſſe is the bleſſing o God on a good cauſe, and his curſe o a bad.

400 A godly man is as willing tha the Kingdome of God ſhould com into him, as he is to go into the King dome of God.

401 The wicked in the fulneſſe o their ſufficiency are in ſtraits, *Job* 20. 22. but the godly in the fulneſſe o their ſtraits have a ſufficiency, 1 *Tim.* 6. 6, 7, 8.

402 binde precep *moven*

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Lo be

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402 Precepts without examples binde more then examples without precepts; though *fortiùs exempla movent quàm præcepta.*

403 When the heart is upright with God, he accounts all as well done, as if all were well done; yea, he looks on that as done which was never done.

404 That which is confuſion to us, is no confuſion to God; for he hath the ordering of, and an order in all confuſion.

405 If God do not take off temptations from his people; yet he will ſo keep them, as that temptations ſhall not take them off from him.

406 The God of all grace, and all the grace of God is engaged to keep the Saints to eternal life.

407 VVe may well wait for the Lords grace, ſeeing the Lord waits to be gracious.

408 Though our faithfulneſſe to God

God doth often faile, yet Gods faith-fulneſſe to us doth never faile.

409 The joy of the holy Ghoſt is ſuch, as that there is both want in words, and want of words to expreſſ it; *for* 'tis joy unſpeakable and full of glory.

410 Natural men will not do all they can: ſpirituall men cannot do all they will.

411 There are many convictions without converſion, but there's no converſion without convictions.

412 Some mens judgements reſide more in their wills, then their wills do in their judgement.

413 The Saints have more comfort from Gods love to them, then they have from their love to God.

414 Many men do but ſeek themſelves in ſeeking God, and ſerve him that they may ſerve themſelves of him.

415 That friendſhip will not endure to the end, which is begun for an end.

416

416 He that when he ſhould not, ſpends too much, ſhall when he would not, have too little to ſpend.

417 We may ſometimes know that by others, which we would never care to utter; but we ſhould ever take care, how (if ever) we utter that which we do not know.

418 High fortunes are the way to high mindes, and high mindes are the high-way to great misfortunes: for pride goeth before, *but not farre before a fall.*

419 'Tis to be fear'd, that they who leave the Saints of God, will not cleave to the God of Saints.

420 'Tis one thing to be wanting in grace, 'tis another thing to want grace.

421 A Chriſtian may uſually (*or often*) ſay, that all is not ill in his evil actions, nor all good in his good actions.

422 Rich men need poor mens labours,

bours, as much as poor men need rich mens money.

423 The moſt perfect knowledge that we have of God, is that we can not, or do not know him perfectly.

424 Uſually covetous men need money leaſt, yet moſt affect it; and Prodigals who need it moſt, do leaſt regard it.

425 If we cannot raiſe our eſtate to our minde, we ſhould ſtoop our mindes to our eſtates.

426 Paſſion makes them fooles which (*otherwiſe*) are not ſo; and ſhewes them to be fooles, which are ſo.

427 Many men think themſelves wiſe; yea wiſer then others, who indeed are otherwiſe: for the moſt ſelf-wiſe, are the verieſt fooles.

428 That man hath no good-will, that wills no good.

429 While we are paying God our debts,

debts, we make our ſelves the more his debtors; *Lord, let me be thus in debt.* The more we pay him, the more we owe him, ſeeing we give nothing to him, but what he gives firſt to us.

430 If we are unprofitable ſervants, when we have done our duries; how unprofitable are we, when we do not do our duties?

431 Men that reſolve to make gain their godlineſſe, will never gain godlineſſe; unleſſe they *reſolve-counter*, to make godlineſſe their gaine.

432 Reaſon it ſelf will dictate ſo much, that the myſteries of Religion ſhould be above reaſon: For could a man by reaſon comprehend God and his wayes, *(which are unſearchable,)* he might think it reaſon and no robbery, to think himſelf as much a God as God himſelf.

433 A Saint will hazard his credit to ſave his conſcience, rather then hazard his conſcience to ſave his credit.

434.

434 God reſted not till he h
made man like himſelf, and m
ſhould not reſt, till he be made l
God, or partaker of the divine n
ture.

435 God loves his people even
their ſinful eſtate, though not wit
love of well-liking in them, y
with a love of well-willing
them.

436 We are not elected, becau
we are holy: but (for) we are elect
that we may be holy.

437 That man hath a very ill n
ture, who would have others be goo
to him, but he himſelf cares not to b
good to others.

438 That man is leſſe trouble
who hath nothing to loſe, then h
who hath loſt what he had, thoug
they both have nothing.

439 This is the miſery of grea
ones, that their greatneſſe will no
let them ſee how little, how nothing
both they and their greatneſſe are.

440

440 It fares well with Chriſtians, when Satan comes and findes nothing in them; but (*alas*!) it fares ill with Chriſtians, when he comes and findes them in nothing.

441 VVe call fooles naturals; but we may (*and more truly*) call naturall men fooles.

442 A Chriſtian need to walk circumſpectly, leſt he give them that are *without* an occaſion to offend, or them that are *within* an occaſion of offence.

443 Many complaine of their ſuffering without a cauſe, wherein they ſhould rather rejoyce; for 'tis better to ſuffer without a cauſe, then that there ſhould be a cauſe for our ſuffering.

444 God promiſeth forgiveneſſe of ſinnes to all that repent; but God doth not promiſe repentance to all, or to any that ſin.

445 Graceworketh ſtrongly, and therefore God is ſaid to draw, and it

it worketh ſweetly too, and therefo
man is ſaid to come.

446 Mens luſts are their gods
earth, but they will be their devils
hell.

447 He is not ſo much a foole, w
hath no wit to uſe, as he that doth n
uſe the wit he hath; or as he th
abuſeth it, by playing the fo
in wit.

448 Such men have no mercy up
their own ſoules, who will not r
ceive Gods mercy into their ſoules

449 He that loves the world muc
can love God but little.

450 Some men ſet their hearts
that, on which God would th
they ſet onely their feet, *viz.* t
earth.

451 VVhen our affections an
converſations are in heaven, wee
joy heaven upon earth.

452 VVe have (*alas*!) but too
often, we have our hearts to ſeek,
when we come to ſeek God, whom
we

we ſhould ſeek and ſerve with all our hearts.

453 Nothing diſgraceth a man ſo much as ſin, and nothing honours a man ſo much as grace.

454 Some men, when they have prayed againſt ſin, go and ſin againſt prayer.

455 A godly man doth not only mourne in ſecret for his publick ſins, but he alſo mournes in publick for his ſecret ſins.

456 God warnes his people before he ſtrikes them, and warnes them that he may not ſtrike them.

457 'Tis better to think evil of ones eſtate when 'tis good, then to think it good when 'tis evil. The firſt loſſe is but temporal, the ſecond eternall.

458 A Chriſtian ſhould not onely be perfecting holineſſe, but he ſhould alſo be perfect in holineſſe, *1 Pet.* 1. 15, 16.

459 When God ſeems to winke

at, even then he ſeeth his peop
wants; and when he ſeemes to
careleſſe, *he is then* careful of his p
ples well-fare.

460 The ſweetneſſe of div
things, is not in the hearing,
praying for, or talking of; b
in the having and enjoyment
them.

461 A gracious ſoul ſo longs to
with Chriſt, that he thinks it lo
ere he be diſſolved, that he may
to his long *(and long'd for)* home.

462 That which makes God appe
ſo glorious in our eyes, is his ſo g
cious appearing, or appearing ſo g
cious to our ſoules.

463 'Tis not the Word that m
ſpeaks, nor the man that ſpeaks t
Word, which can convert a ſoul.

464 The Scriptures ſhew us wh
God hath done for man, and wh
man is to do for God.

465 All other (*which of a truth are
falſe*) Religions, teach ſalvation by
the

the work of man towards God; but our (*which indeed, and which onely is the true*) Religion, teacheth ſalvation as a work of God toward man, and in man.

466 As we muſt not attribute to God the ill that proceeds from man; ſo we muſt not attribute to man the good which proceeds from God.

467 Before converſion ſin hath dominion over us; but after converſion we have dominion over ſin, and we lead that into captivity, which did before lead us captive.

468 There are but few men among men.

469 When we have done our duty, we are but unprofitable ſervants; for our beſt is ſo bad, and our all ſo little, that it is but little more then nothing at all.

470 'Tis the height of wickedneſs to do ill, and think it well done.

471 Jeſus Chriſt loſt his own life,

that he might ſave the life of t
own

472 They that deny not themſelv
and their own ends for Chriſt, t
deny Chriſt for their own ends: a
will (*wo untô them!*) themſelves
denied by Chriſt in the end.

473 We may ſee the glory of G
but we cannot ſee the God
glory.

474 We cannot be ſaid to glor
God, though we do the things t
glorifie him, unleſſe we do the thi
to glorifie him.

475 God is light, and in him is
darkneſſe at all; and we are darkne
and in us is no light at all; for our li
is darkneſſe.

476 Some are profeſſours
profaneneſſe, other are profane p
feſſours.

477 He is not learned in Religi
who knowes all the matters, *that*; b
he who knowes them in the manne
how they ought to be known.

478 'Tis not the profeſſion, but the poſſeſſion of Chriſt, which is our hope of glory, *Col.* 1. 27.

479 'Tis one thing to know Chriſt by a Relation made of him unto us, another thing to know Chriſt by a Revelation made of him within us, *Gal.* 1. 15, 16.

480 While we onely hear of Chriſt and his excellency by the hearing of the eare, we are apt to ſay, The one halfe of what is told us, is not true: *but* when we ſee him with the ſeeing of the eye, we then ſay and truly, The one halfe of that which is true, was not told us.

481 Though it grieve a poore ſoul that Chriſt was pierced by him; yet it relieves a poor ſoul, that Chriſt was pierced for him.

482 Chriſtians are not onely like God, but they are alſo lik'd of God; and Chriſtians do not only like God, but they ſtudy alſo how to be like God.

483 Our ſin delivered Chriſt
death, and Chriſts death delivers
from our ſin.

484 A Saint hath the Law of G
in his heart, and hath his heart in t
Law of God.

485 He that humbleth himſelf, ſh
be exalted; but he that exalteth hi
ſelf, ſhall be humbled.

486 Meats were not forbidden, b
cauſe they were unclean; but w
unclean, becauſe they were forb
den.

487 The offerings did not, nor
ſanctifie the Altar; but the Altar
and doth ſanctifie the offerings.

488 Election doth not depend
on faith, but faith depends upon
lection: nor juſtification upon wor
but works upon juſtification.

489 Though it be a Chriſtians ſo
row that he hath ſin to bewaile; y
'tis his joy that he hath an heart to b
waile his ſin.

490 They who ſcorne others, a

uſually ſcorned by others.

491 Raſh men are *commonly* harſh men.

492 Chriſts voice is ſweet to the Saints, and their voice is ſweet to Chriſt.

493 True love is not onely pleas'd with the beloved, but ſeekes alſo how to pleaſe the beloved.

494 A Saint will part with any thing, yea with all things for Chriſt; but will not part with Chriſt for any thing, no not for all things.

495 'Tis great mercy to be one of Chriſts, though but one of his little ones.

496 Chriſt did die, not onely to give life to them that repent, but alſo to give them repentance unto life: not onely to give ſalvation to them that beleeve, but alſo to give them to beleeve unto ſalvation.

497 God doth not ſhew mercy to his creatures, becauſe they pleaſe him, but becauſe mercy pleaſeth him; the

pleaſuring of them, is the pleaſu
of himſelf.

498 Man is to work out his ſalva
on with fear and trembling; for G
worketh in him both to will and
do; which implies, (1.) That m
withont God, neither can, nor w
ſave himſelf; and (2.) that God wi
out man doth not ſave any man.

499 We are ſo farre from bei
able to pay the utmoſt farthing, th
the utmoſt we are able to pay,
mounts not to a farthing.

500 It's appointed for all men on
to die, and to ſome men it's appoin
to die *but once*; the reſt ſhall have th
ſhare in a ſecond death, wherein th
ſhall finde no reſt.

501 Among them that are call
the *Laity*, you may finde many ch
dren of light; and among them th
are called the *Clergy*, you may fin
many children of darkneſſe.

502 In all orders of men, the grea
eſt part are out of order.

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503 The Apoſtles did preach to, and not lord it over the Lords inheritance; but ſince their dayes, *and in ours*, many lord it over, and few preach to the Lords inheritance.

504 VVhat gain will it be to men to ſave themſelves here, and to loſe themſelves for ever? to live and reigne like gods on earth, and not to live and reigne with God in heaven?

505 VVhen Magiſtrates hearts are not towards the people, the peoples hearts will not be towards the Magiſtrates.

506 Some men will be finding faults when and where there's no fault to be found. *Quærunt nodum in ſcirpo.*

507 Envying men are moſt commonly envying men; or men that envy much, are men of much envy.

508 It cannot be expected that they will be careful of others good, who are careleſſe of their owne good.

509

509 They will buy the world at too dear a rate, that pay but one ſin for it.

510 They can but badly make God known, who know not God: or they teach Chriſt, who have not learned Chriſt.

511 The Goſpel of peace is a great bleſſing, but the peace of the Goſpel is a greater bleſſing.

512 'Tis better to be at warres with men, and at peace with God, then to be at peace with men, and at warres with God.

513 Many men ſeek other mens goods more then other mens good, and the wealth of the Commons more then the Common-wealth: but ſuch ſhould conſider that other mens goods will never be good to other men.

514 Men ſhould order their reaſons of State by Religion, and not Religion by reaſons of State.

515 'Tis a ſad thing when States-

men

men grow richer; but the ſtates of men, and mens eſtates grow poorer thereby. Such men ſhould rather follow the noble example of the *Ælian* family, who choſe rather to live poor in a rich Common-wealth, then to live rich in a poor Common-wealth.

516 *Ill fares that State, which harbours ſuch a man,*
As can what e're he will, and will what e're he can.

517 Civil honours are very neceſſary in a State; for thereby the State it ſelf becomes more honourable.

518 'Tis but reaſon that they who bring gaine to a State, ſhould gaine by the State; provided that what they gaine by it, prove not a loſſe to it.

519 Traytours alwayes become odious, though the treaſon be commodious.

520 Babes in Chriſt are but as carnall

nall men, yet are they not carnall as men that are but carnal; for ſuch are not babes, nor as babes in Chriſt.

521 God will accept the will for the deed, when we are as willing to do as to will the deed.

522 All Saints have all grace in ſome degree, but few have all grace in an high degree.

523 In temporal things, our joy is more then the cauſe; but in ſpiritual things, the cauſe is more then our joy.

524 The greateſt of ſinnes repented of, is pardonable; and the leaſt of ſinnes not repented of, is damnable.

525 The rich ſhould not deſpiſe the poor; for God made them both, *Prov.* 22. 2. *Job* 31. 13, 15. And he that made thee the rich man, and him the poor man, could have made him the rich man, and thee the poor man.

526 All men live, move and have their

their being in God; and yet moſt men are without God, and ſtrangers to the life of God.

527 Going on in grace is a kinde of growing in grace; for growing in grace is not ſo much a new thing, as the ſame thing renewed; 'tis acting the ſame graces over and over, and better and better. Abounding is growing in grace.

528 Many men *defie* the devil, ſin and the world with their mouthes, but *deifie* them in their lives.

529 A Chriſtians laſt dayes ſhould be his beſt dayes; and his fruits at laſt, more then at firſt.

530 The redemption of time is not in * recalling of, but in repenting for miſpent time, and in improving the preſent to beſt advantage.

* *Poſt eſt occaſio calva.*

531 That cannot be done too ſoon, which ſhould be alwayes a doing, as ſerving of God; yet better doing it late then never; for 'tis never too late.

532 'Tis better that men ſhould laugh at us for being godly, then the God ſhould laugh at us for being ungodly, *Prov.* 1. 25, 26.

533 'Tis a choiſe mercy, to have the choiſe of mercies, as *Solomon* had.

534 Contentment without the world, is better then the world without contentment.

535 The world is not anſwerable to, nor able to anſwer our expectations.

536 Gods ſons are his ſervants, and his ſervants are his ſons.

537 He that knowes not God, knowes nothing.

538 When men are drunke with wine, wherein there is exceſſe; the wine doth not ſo much abuſe the men, as the men do abuſe the wine.

539 Many men are aſham'd of that wherein or whereof they ſhould glory, and glory in that whereof they ſhould

ſhould be aſham'd.

540 'Tis more honour to be rich in goodneſſe, then to be rich in goods.

541 There may be hypocriſie in one who is no hypocrite.

542 Great ſins forgiven by God, muſt not be forgotten by us.

543 'Tis one thing to be a childe under wrath, another thing to be a childe of wrath.

544 Men cannot practiſe, unleſſe they know; but as good they knew not, unleſſe they practiſe.

545 God doth not only take off ſin from his people, (*which is Juſtification:*) but doth alſo take his people off from ſinne, (*which is Sanctification.*)

546 The words of wiſdome ſhould be more acceptable to us, then the wiſdome of words.

547 Chriſt did bear our Curſe, and therefore 'tis but reaſon that we ſhould bear his Croſſe.

548

548 A godly ſoul will hazard his credit to preſerve his conſcience; but will not hazard his conſcience to preſerve his credit.

549 Chriſt is with his Saints here and his Saints are to be with Chriſt hereafter.

550 All Gods commands are alike (*holy, juſt and good,*) and therefore we ſhould like them all.

551 Our Maſters joy enters into us here, and we ſhall enter into our Maſters joy hereafter.

552 Every ſinne againſt God is great, *becauſe* 'tis againſt a great God.

553 Chriſt is the righteouſneſſe of ſinners unto God, and the righteouſneſſe of God unto ſinners.

554 Saints may faile and fall in the way; but Saints cannot fall away.

555 When we ſee others better then our ſelves, we ſhould not grieve, but rejoyce, that they are better then our ſelves; yet we ſhould not rejoyce, but

but grieve that we our ſelves are no better.

556 There are many who are other mens betters, that are not ſo good as other men, whoſe betters they are.

557 Evil things work together for good to them that love God; but good things work together for evil to them that hate God.

558 When our ſinne is increaſed, Gods grace is not decreaſed; though we may be worſe then we were, yet God is as good as ever he was.

559 Though God love converted ones never the worſe for being ſuch great ſinners before; yet they ſhould loath themſelves ſo much the more for being ſuch ſinners before they were converted.

560 Some men are unwillingly willing to do good, that's bad; others are willingly unwilling to do good, that's worſt: but ſome are

willingly willing, and that's beſt.

561 A diligent hand cannot ma rich without God, and God doth dome make rich without a dilig hand, *Prov.* 10. 4, with 22.

562 Some men inſtead of mak godlineſſe their greateſt pleaſure gaine, make gaine and pleaſure th greateſt godlineſſe.

563 'Tis an high ſtrain of ſpiritu neſſe in the ſufferings we bear, o our bearing ſufferings, when we ſay, Though I love not that which ſuffer, yet I love to ſuffer; and thou I love not the burthen I bear, ye love to bear the burthen.

564 A Chriſtian may deſire th which God wills not, and not ſin that deſire, and he may ſin in deſiri that which God wills.

565 Riches and the increaſe of rich es are neither evils nor dangers, unle that when they are given to us, we giv our ſelves to them.

566 'Tis not the having the world,

nor

nor having an hand in the world; but having an heart in the world, which God disallowes.

567 Some mens blessings are turned into curses, and some mens curses are turned into blessings.

568 The best things, ill used, become bad; and the worst things, well used become good:

569 Our trusting of God should not exclude our endeavours, nor our endeavours exclude our trusting of God.

570 *Be wisely-worldly, be not world-wise.*

571 The God of *Israel* will do them good, that do good to the *Israel* of God.

572 The hearts of Saints are larger then their words; but the words of hypocrites are larger then their hearts.

573 God brings his people into various conditions, that they may know what is *in their* heart toward him, and

what is in *his* heart toward them.

574 Wicked men have their good from the will of God; but Saints have theirs from the good-will of God.

575 Every man ſhould have a calling to follow, and follow his calling.

576 'Tis not ſo much a mercy to have wherewithall to do good, as to do good with what we have.

577 Never did any ſoul miſcarry for want of the grace it long'd for, if it long'd for the grace it wanted.

578 Some have the Art to make much of their little; but few have the heart to make but little of their much.

579 Chriſt was firſt perſecuted *by Paul* in his members, and was afterward perſecuted *in Paul*, one of his members.

580 What could God do more for us, then to accept us of his grace? and what leſſe could he require of us,

then

then to accept of his grace?

581 'Tis better to enjoy ſoule-comforts, though one have none for the body, then to enjoy bodily comforts, and have none for the ſoul.

582 He that loves the wages of unrighteouſneſſe, will do unrighteouſneſſe for the wages.

583 The loweſt condition in the world with the love of God, is better then the higheſt condition in the world without the love of God.

584 Many men have much zeale, and little knowledge; and many others who have much knowledge, have but a little zeale.

585 Some men are leaſt alone, when moſt alone. When *Jacob* was left alone, he did wreſtle with God.

586 'Tis as great a fault to be idle, as to work on a Sabbath-day.

587 God takes that ſervice moſt kindly, which is moſt kindly ſervice.

588 When we are weak, we ſee what we are in our ſelves; when we are ſtrong, we ſee what we are in God.

589 Men may ſpeak of grace unto us, but God only can ſpeak grace into us.

590 Nothing deformes a man ſo much as ſinne; nothing reformes, and conſequently adornes a man ſo much as grace.

591 Many men follow God for the worlds ſake; but few men follow the world for Gods ſake.

592 'Tis not our ſpeaking to God, but Gods ſpeaking to us, which glads our hearts.

593 The not uſing is the abuſing of favours.

594 Moſt mens doings turne moſt to their undoings.

595 Many men ſpend their time and ſtrength in ſeeking that, which when they have found, *they finde* that it had been better not to have found or ſought it.

596

596 God is a giving and a forgiving, an open-handed, and an open-hearted God: open-handed in giving to us, and open-hearted in forgiving of us.

597 Some men bluſh to be known to be wicked, who bluſh not to be wicked, though it be known.

598 The *Heathen* made gods of men, and men of their gods: attributing divine vertues to men, and humane vices to their gods.

599 Many men ſee the evils of their ſin, who do not ſee the ſin of their evils.

600 When we run after Chriſt, he doth not run from us; yet many times when we run from him, he runs after us.

601 God doth not only give his people promiſes to believe, but doth alſo give them to believe the promiſes.

602 A Chriſtian ſhould do no more then he may lawfully do, and he ſhould not do all that he may do lawfully.

603 'Tis one thing to be *a Patient* another thing to be Patient in affliction.

604 *Faith* gets moſt, *humility* keeps moſt, and *love* doth moſt.

605 The uſe of the world takes many a man off from Religion; but Religion takes no man off from the uſe, but *onely from* the abuſe of the world.

606 Man would not when he could, and therefore could not when he would inherit Paradiſe.

607 Earthly things raviſh more in expectation, then in fruition; but heavenly things raviſh more in fruition, then in expectation,

608 How vaine is their hopes, who think to finde full delight in an empty world!

They may as well
Finde eaſe in hell.

609 The wicked man ſaith, *What I will is lawful; but the good man ſaith, * What is lawful, I will.

* *Quod libet, licet.*
* *Quod licet, libet.*

610

610 Seeing it pleaſeth the Lord to bleſſe us, and that without cauſe given him; how much ſhould it pleaſe us to bleſſe him, who hath given us ſo much cauſe to bleſſe him?

611 Chriſt died, that ſinners might live.

Oh groundleſſe deeps!
Oh love beyond degree!
The offended dies,
To ſet the offender free.

612 As it ſads the Saint to finde the fleſh luſting againſt the ſpirit, and the law of the members warring againſt the law of the minde; ſo it glads him to finde the ſpirit luſting againſt the fleſh, and the law of the minde warring againſt the law of his members.

613 Some men try the Scriptures by the Fathers; but men ſhould try the Fathers and all other men by the Scriptures.

614 That man hath nothing, who wants Chriſt; and that man who hath Chriſt, wants nothing.

In having all things,
And not thee, what have I?
Let me enjoy but thee,
What further crave I?

615 God reſiſteth the proud, but (giveth grace to, *i. e.*) *aſsiſteth* the humble.

616 Riches of mercy is not revealed to encourage men to the commiſſion of ſin, but that they may be encouraged to hope for the remiſſion of ſinne.

617 Jeſus Chriſt hath delivered us from this preſent evil world, though we are not *at preſent* delivered from the evil of this world.

618 A Saint is content not onely that the will of the Lord ſhould be done, but that it ſhould be alſo done to Gods content.

619 Though our reward be not for our good works; yet we ſhall have our good works rewarded, and have a good reward for our works.

620 Many men ſin with content, and

and are content with ſinne; *poor ſoules!*

621 Some men finde the want of comforts, and ſome finde comfort in wants.

622 All the while Chriſt is without us, we are without Chriſt.

623 Whoever brings mercy, both the mercy and the bringer are of Gods ſending.

624 God uſually puts down that whichman exalts; becauſe *what man exalts, doth uſually tend to the pulling downe of God. * Babel.

625 'Tis a wonder to ſee how many exceptions the Chriſtian makes againſt himſelf, and how few exceptions God makes againſt the Chriſtian.

626 All the world cannot pull down an humble man, becauſe God will exalt him; and all the world cannot exalt a proud man, becauſe God will pull him down.

627 He that ſowes not holineſſe in the

the ſeed-time of his life, cannot expect to reap happineſſe in the harveſt of eternity.

628 Being afflicted doth often discover hypocrites; yet being afflicted is no diſcovery of an hypocrite.

629 Nothing ſets out godlineſſe ſo much to the life, as a life of much godlineſſe.

630 Some men undo themſelves by doing, and ſome are * made by being undone.

* *Periiſſem niſi periiſſem.*

631 'Tis the Saints greateſt joy to enjoy God, and to joy in God.

632 This indeares God to a Saint and makes him precious in his eyes, that he is ſo dear and precious in the eyes of God.

633 They that will not in the day of mercy receive mercy without judgement, ſhall in the day of judgement receive judgement without mercy.

634 Good actions (*well done*) better our ſelves, and benefit others.

635

635 None honour God ſo much, and God honours none ſo much, as the humble ſoules.

636 Reaſon and Faith may walke together, provided that Reaſon give Faith the upper hand

637 Many men have themſelves to ſeek, when they draw near to ſeek God; ſo that they are not with him, when they are before him.

638 Saving grace is everlaſting grace.

639 There is a great deale of difference 'twixt an *errour of love, and the *love of an errour.

* *Error amoris.*
* *Amor erroris.*

640 Some men have not leiſure to enjoy what they have (yea they *forget* what they have) for getting of more.

641 The more full of faith, and the more faithful men are, the more they pleaſe God.

642 A Saint feeles the grace which he cannot expreſſe, an hypocrite expreſſeth the grace which he doth not feele.

643

643 They that are moſt full of ty, are not alwayes moſt dutiful.

644 Some men ſo repent of t ſin, that they ſin in their repentan ſo that their very repentance is to repented of.

645 God ſhould be the dearer his people for their mercies, and dea then their mercies.

646 There are many that ſuf long, who are not long-ſuffering.

647 Chriſt doth not dehort us fro ſpeaking much, but from much ſpea ing in prayer.

648 The means of grace is but mean thing, if compared with grac which is the maine thing.

649 The Saints even in this life a ſanctified throughout, *i. e.* in ever part, though every part be no throughout ſanctified in this life.

650 Satan the great accuſer, doth not onely accuſe the Brethren unto God, but doth alſo accuſe God unto the Brethren.

651

651 Love excuſeth what is ill done in another, *but* malice accuſeth what is well done in another.

652 *Rome* would prove the truth by miracles, when it ſhould prove the miracles by truth.

653 Man turnes natural food into his nature, but ſpirituall food turnes man into its nature.

654 The great meanes which God affords his people here, is but little to that which he meanes to give them hereafter.

655 'Tis one thing to profeſſe and to believe our ſelves to be in Chriſt; 'tis another thing to be in the Chriſt, in whom we profeſſe and believe our ſelves to be: for many may believe themſelves to be in Chriſt, who are not; and many may be in Chriſt, who do not believe themſelves to be in him.

656 'Tis the wiſdome of the reproyer, to reprove well, that the reproof may take; and 'tis the wiſdome of

of the reproved, to take the repro
well.

657 There are but *few* who love
reprove, *fewer* who reprove in lo
and *feweſt* of all who love to be r
proved.

658 'Tis the part of a good man
reprove, though his reproof ſhou
not be taken in good part.

659 Reproofes ſhould not be for-
borne, though they ſhould not b
borne.

660 Many men are ſo forward t
reprove, that they reprove othe
for ſinning before they prove th
that for which they reprove them, i
a ſinne.

661 God may aſſoon ceaſe to b
God, as ceaſe to be good; aſſoone
ceaſe to live, as ceaſe to love.

662 By nature we are the veſſels o
ſin, and the vaſſals of Satan.

663 They that forbid what God
injoyns, and they that injoyne what
God forbids, are both an abomination.

664

664 If we do not finde that in heaven which we did imagine, yet we ſhall finde more then we could imagine.

665 The love of God is better then wine, and his loving kindneſſe better then life; and wine, yea life is the better for the love and the loving kindeneſſe of God.

666 Though we prize our friends much, we ſhould praiſe them but little, and to their faces not at all.

667 It doth not become us to be angry with God, though God come to be angry with us.

668 In this world the Saints labour for reſt, but in the world to come they ſhall reſt from their labour.

669 In heaven the Saints ſhall ſing notes of the higheſt ſtraines, but they ſhall not ſtraine for the higheſt notes; here their praiſes are noted with *ſelah*, there their praiſes ſhall be a note above *Elah*.

670 By reaſon of our ſins we have

cauſe to be ſorrowful in the mid'ſt o
our joyes; but by reaſon of Go
mercy, we have cauſe to rejoyce in
mid'ſt of our ſorrowes.

—— *How fraile a thing is man!*
One ſunny day the exaltation rear
into a cloud: at night it falls
(*tea*

672 *Solomons* Tautologies of van-
ty, are no vain Tautologies.

673 All ſin is vanity, yet (
that's vain, or) all that's vanity is no
ſinne.

674 The worſt of Chriſt is bette
then the beſt of the world; the affe-
ctions of Chriſt *better* then the ple-
ſures of ſin, and the reproaches o
Chriſt greater riches then the treaſure
of *Egypt*.

675 Vain offerings are offered in
vain: or they that worſhip God vain-
ly, (as they, *Matth.* 15. 9. with
1 *Peter* 1. 18.) do worſhip God in
vain: 'tis to no purpoſe, 'tis nothing
worth.

676

676 All the Saints are excellent, and ſome are more excellent then others; yet the higheſt Saint is not ſo farre above the loweſt, as the loweſt Saint is above the higheſt of men.

677 God will ſtaine the pride of all glory; for indeed all pride would ſtain his glory.

678 He that is angry with his brother without a cauſe, is in danger of judgement; and he is likewiſe in danger of judgement, who is not angry with his brother, when there is cauſe.

679 Anger can hardly be ſilent; but that anger is admirable, which ſpeaks and ſins not. *Be angry, but ſinne not.*

680 To feare God and keep his Commandments, is all that we have to do; and that we all have to do.

681 *Jobs* friends could do no leſſe then come to comfort him; yet when they came, they did nothing leſs then comfort him.

682 Though the myſterie of godlineſſe be not without great controverſies, yet great without controverſie is the myſterie of godlineſſe.

683 A Saint doth not only ſeek to pleaſe God, but alſo to be pleaſed with God; not onely that his doings may be acceptable to God, but alſo that all Gods dealings may be acceptable to him.

684 As God cares not for ours, ſo much as for us; ſo a Saint cares not ſo much for his, as for him.

685 A Chriſtian ſometime prayeth to have what he wants; and othertimes, yea often at the ſame time he prayeth to want what he hath.

686 A Chriſtian hates ſin for ſins ſake, and forſakes it for Gods ſake.

687 The reaſon why Chriſtians do finde ſo much fault with themſelves, is becauſe they finde themſelves ſo much in fault, or becauſe they finde ſo many faults within themſelves.

688

688 When we begin to bleſſe our ſelves in earthly enjoyments, God blaſteth them to us, either in taking them from us, or us from them: or if he leave us the things, he takes away the comfort of them.

689 Though gold cometh from the earth, none deſpiſeth it; and though droſſe come from the gold, yet none regardeth it; ſo the vertuous coming from meane parentage, are honourable; and the vicious coming from noble Parentage, are contemptible.

700 'Tis better to be famous from a contemptible family, then to be contemptible from a famous family.

701 A good aime doth not make a bad action good; but a bad aime makes a good action bad.

702 A fool ſpeaks with an open mouth, but a wiſe man openeth his mouth and ſpeaks.

703 Carnall men love the god that they make, and hate the God that made them.

704 This is the Christians comfort, that though he have a faithlesse and unruly heart, yet he hath a faithfull God, who hath the ruling of it.

705 Though the best of men (*they being at the best, but unprofitabls servants,*) deserve nothing at the hands of God; yet they may deserve much at the hands of men: and if they have not the recompence which they deserve, yet 'tis a kinde of recompence to have deserved. As he said, and nobly, I had rather it should be said, Why doth not *Cato's* image stand here? then that it should be said, Why doth it stand here?

706 It will not be long ere Jesus Christ make room for himself, in *Rome* it self: and it will not be long after the destruction of the man of sin, that the sin of man shall be destroyed, as *some think.*

707 Nature teacheth us to preferre our lives before the world, and grace teacheth us to prefer our souls before our lives.

708 Though the man of ſin pray to others, yet the man of God will pray to none, but to the God of man.

709 So ſhort and uncertain is our life, that we know not, whether he that's borne to day, may live a day; for aſſoon as a man is borne, he begins to die.

710 To truſt in meanes, is to neglect God; to neglect meanes, is to tempt God.

711 Phyſicians of greateſt value, are of no value in ſome caſes; but one may ſay of them, Miſerable comforters are ye all.

712 The evil of ſinne will never deliver us from, but alwayes deliver us to the evil of ſuffering.

713 A man may do the things which pleaſe God, and yet not pleaſe God in doing the things.

714 We then ſeek mercies right, when we ſeek them more to pleaſe God with them, then to pleaſure

our ſelves with them.

715 We are then truly afflicted for ſin, when 'tis more for diſpleaſing God, then for the diſpleaſure of God; more that he is diſpleaſed by us, then that he is diſpleaſed with us.

716 Joy is as troubleſome in the time of ſorrow, as ſorrow is in the time of joy.

717 He that is merciful to the Saints for Chriſts ſake, ſhall be rewarded by Chriſt for the Saints ſake

718 In the Old Teſtament the New was veil'd, in the New the Old is reveal'd.

719 If the feet of them that bring glad tydings are ſo beautiful, how beautiful are the glad tydings which their feet bring!

720 The Word of life is beſt held forth in the works of our life.

721 The great difference between Saints and hypocrites is this, that the hypocrite hath but the expreſſion of

grace,

grace, the Saint the experience of it: the hypocrite hath the notion, the Saint the motion; the one reads, hears and ſpeaks of it, the other ſees, taſtes and feeles it.

722 Many men ſeek themſelves in ſeeking God; and ſerve him, that they may ſerve themſelves of him.

723 If maſters take none, or but a ſmall account of their ſervants, their ſervants will make but a ſmall or none account of their maſters.

724 'Tis not mans free will, but Gods free grace, which makes one man to differ from another in goodneſſe.

725 'Tis very rare that God takes outward comforts from them who are not taken with their comforts; but if he take them, that ſhall be their comfort.

726 True Chriſtians may fall, but they cannot fall away: though they are not preſerved from failings, no nor altogether from falling, yet they are pre-

preſerved from falling altogether. They may part with Chriſt for a time, but ſhall not depart from Chriſt for ever.

Habitus non amittitur, licèt actus intermittitur.

727 There may be an omiſſion, but there can never be an amiſſion of grace.

728 It concernes all men to ſearch themſelves, and that quickly, but withall to take heed that they be not ſo quick in ſearching, as not to ſearch the quick.

729 He that will be angry for any thing, will be angry for nothing.

730 While ſome men walk to get ſtomacks to their meat, orther men walk to get meat for their ſtomacks.

731 Some men mourne more for the ſhame which ſin brings, then for the ſin which brings the ſhame.

732 Repentance for ſin is nothing without repentance (*returning*) from ſinne.

733 Some have curſed the day of their firſt birth, but never any curſed the

the day of their ſecond or new birth.

734 If the mercies which come from God, are ſo ſweet; how ſweet is God from whom the mercies come! Or,

735 If mercies which are ſweet'ned by God, are ſo ſweet; how ſweet is God by whom the mercies are ſweet'ned! *Quod efficit tale, magis eſt tale.*

736 Gold is a ſolid, well compacted and weighty mettal; and yet gold (not only leaf-gold, or light gold, but gold) that's weight, is lighter then vanity.

737 All that a man gets is not gain; few men get profit by their getting: they will have but a bad bargaine, that get the world and loſe their ſoules.

738 *One may get riches, and be poor: One may have nothing, yet have ſtore.*

739 If you can ſay, 'Tis certaine I am rich; I can ſay, 'Tis more certain that your riches are uncertain.

740 Though *Abrahams* faith were not a faith of miracles, yet it was the more miraculous; for 'twas a miracle of faith.

741

741 The beſt arguments that
can uſe with Chriſt, are to tell
(1.) That we whom he loveth are
(2.) That we are ſick of love for

742 They that live to the devil
ſhall live with the devil hereafter;
they that live to God here, ſhall
with God hereafter.

743 Some men, when God
them up, are lifted up; and where
advancement ſhould make men
ly, it uſually makes them (or rat
they make themſelves) lofty:
men in high places ſhould not
high-minded, leſt he that advan
them up to heaven, throw them do
to hell.

744 'Tis better to hold ones pea
then by ſpeaking to offend, or to
an offence.

745 Some perſons do form
ſerve God on the ſeventh day, but
really ſerve the Devil, and ſin all
ſeven dayes: they pretend to keep
Sabbath to God, but ſpend the

all the week in the Devils ſervice.

746 A man ſhould not omit good, when he hath, nor commit evil, though he have an opportunity to do it.

747 He that will at no time forbear to do ſomething, which he may lawfully do, will ('tis ten to one) at ſome time or other do ſomething, which he may not lawfully do.

748 A Chriſtian loves God, and fears God; he feares to do any thing againſt him, becauſe he loves him; and he loves not to do any thing againſt him, becauſe he fears him.

749 Rather fear to do ill, then to ſuffer for thy ill doing.

750 *To ſigh and grieve for what we cannot do,*
Is to come ſhort, and yet to do it too.

751 A man ſhould not be a Chriſtian only in ſhew; yet in every thing a man ſhould ſhew himſelf a Chriſtian.

752 He that loves ill company, will learne ill, if not *the ill* of the company.

752

753 No man, but hath receiv
more good then he hath done, a
hath done more evil then he hath
fered; and therefore ſhould be co
tent though he receive but little go
and not diſcontent though he ſuff
much evil.

754 The good which we receive,
not for our own ſake; and the go
we do, is not by our own power; it
the mercy of God that moves him
do any thing for us, and that enabl
us to do any thing for him.

755 To maintaine an opinion, b
cauſe it is thine, and not becauſe it
true, is to maintaine thy ſelf, not t
truth, and ſo to preferre thy ſelf abo
the truth.

756 If ill tongues could make me
ill; many, *yea many good men* were
ill taking.

757 The natural death is the ſepa
ration of the ſoul from the body; th
ſpiritual death is the ſeparation of th
ſoul from God; and the eternal death

is an eternal ſeparation of the ſoul and body from God.

758 If God be better to others then he is to thee; yet while he is better to thee then thou deſerveſt, thou haſt no cauſe to complaine.

759 Every Saint is like God in a degree, though not in a perfection; and yet he is like God in a perfection of ſincerity, though not of degrees.

760 not to intend what thou ſpeakeſt, is to give thine heart the lie with thy tongue; not to performe what thou promiſeſt, is to give thy tongue the lie with thine actions.

761 In Religion not to do as thou ſayeſt, is to unſay thy Religion in thy deeds, and to undo thy ſelf by doing.

762 Inward goodneſſe without an outward ſhew of it, is like a tree without fruit, *uſeleſſe*; and outward ſhewes of goodneſſe, without inward ſincerity, is like a tree without heart, *liveleſs*.

763 Though that which thou ſeekeſt for be good; yet while the way by which

which thou ſeekeſt for it, is evil, thou ſhameſt the end by the way; and (*by the way*) wilt ſhame thy ſelf in the end.

764 There is little difference between not doing *what* thou ſhouldeſt and not doing it *as* thou ſhouldeſt; to do thy duty only in ſhew, or one for a ſhew, is to do thy duty, and ſtill andutifull.

765 To diſlike what God doth, to do what God diſlikes; *a double ſin.*

766 *Live not only to the eye,*
Sin is ſin, though none be by.

767 It is a greater vertue to forgive one injury, then to do many courteſies; becauſe it is harder and harder becauſe more againſt nature: for many a man will do for another, that will not ſuffer for him.

768 No man ſhould do ill for company, nor good *onely* for company.

769 A man ſhould not willingly give, nor eaſily take exceptions.

770 Many men while they ſpend their time in diſputing what they ſhould

ſhould do, do (*too too often*) neglect to do the things which are without diſpute.

771 Many men do nothing elſe then make work for repentance, and yet do nothing leſſe then repent of their worke.

772 A Chriſtian ſhould do nothing, to which he would willingly deſire Gods abſence, or upon which he may not aske a bleſſing and aſſiſtance from God, nor (*as near as he can*) any thing, for which he ſhould need to aske his pardon. But,

773 *In all we do, we ſomething do amiſſe,*
And our perfection imperfection is.
Our all is too too little, our beſt is too too bad,
Graines of allowance, and pardon muſt be had.

774 A man ſhould do nothing, which ſhould not be imitated; and a man ſhould imitate nothing, which

ſhould not be done.

775 If heaven admit of any ſorrow, 'twill be for this, that we had not been more holy on earth; and heaven it ſelf is not deſirable for any thing more, nor upon any account admit of more joy to a Saint, then that there he ſhall be perfectly holy, and ſhall do nothing elſe there, but (what he would gladly do here) pleaſe and glorifie his God in all he doth.

776 If that which thou doſt be right, and the minde with which thou doſt it, be not ſo, all is wrong: and a man forfeits the acceptation of what was good, by the ill performance.

777 Think of death as a thing that muſt meet with, and of life as a thing thou muſt part with: and therefore not to love that life too well, that keeps thee (*if a Saint*) from a better; nor at all to fear that death, that leads thee to a better life.

778 Though a man ſhould take more care, not to be evil, then not

to appear to be ſo; yet he ſhould take care to abſtaine from appearing (and from the appearances of) evil.

779 —— *Though thoughts and heart be good,*
Not heart, or thoughts, but acts are underſtood.
And thoſe by theſe: exactneſſe wilt fulfill.
Forbear to do, that doth but look like ill.
Men judge the heart is ill, or innocent
By what they ſee, not what by thee is meant.

780 To revenge a wrong done, is to do a wrong to * God; and ſo a man becomes guilty of that which he complaines of; and therefore unjuſtly complaines of that, which he himſelf doth.

* For vengeance is his.

781 As a man ſhould not conſtrue that in earneſt, which is ſpoken but in jeſt; ſo a man ſhould not ſpeak that in jeſt, which may be conſtrued in earneſt.

782 Be carefull to do nothing that deſerves to be ill ſpoken of, and then thou need'ſt not care if thou be unde-ſervedly ſpoken ill of.

783 As a Chriſtian ſhould do no wrong to others, ſo he ſhould forgive the wrongs that others do to him. 'Tis to be like God, who is a good-giving God, and a ſin-forgiving God.

784 God ſuffers a Chriſtian to be wrong'd, that he may exerciſe his pa-tience, and commands a Chriſtian to forgive the wrong, that he may exer-ciſe his charity; ſo that a wrong done him, may do him a double courteſie. *Thus evill workes together for our good.*

785 Corne and Wine and Oile are the worldlings happineſſe, and but a worldly happineſſe; for when the world is at an end, happineſſe is at an end with them.

786 Men are not more happie in having more goods, but in doing more good then other men.

787 A Saint may well aske, What ſhall I render to the Lord for all his benefits? when he hath not what to render for any one of his benefits, being leſſe then the leaſt of all his mercies.

788 Many men, yea (*alas* !) too many good men do the Lords work negligently; but many others (*bad men*) do altogether neglect to do the Lords work.

789 A Chriſtian ſhould poſſeſſe his ſoul in the patience of hope, untill his ſoul poſſeſſe that which he hath patiently hoped for.

790 God doth not at any time put off his people, becauſe he is not in a capacity to give; but doth many times put them off, becauſe they are not in a capacity to receive mercy.

791 All Gods love-tokens are gifts, but all his gifts are not love-tokens.

792 The Goſpel breaks hard hearts, and heals broken hearts.

793 It was Chriſts abaſement to be

like us, but 'tis our advancement to be like Christ.

794 The devil sometimes tempts Beleevers to sin, and that causeth them to doubt; and sometimes he tempts them to doubt, and that causeth them to sin.

795 That God might have communion with us, Christ was made partaker of the humane nature; and that we might have communion with God, we are made partakers of the divine nature.

796 The book of Types in the Old Testament hath this common with all other books, that the words signifie things; but hath this particular and proper to it self, that all the things signifie other things.

L. 2. C. 3. 797 *Augustine* confesseth of himself, that though he knew nothing was blameable but vice; yet he seemed vicious, lest he should be blameable: and feign'd false vices, when he had not true, lest he should be despised for his inno-

innocency — by his companions, among whom they were accounted beſt, that were the worſt. Oh ſinne!

798 Man is a (*little*) world, which when God had made, he ſaw it was very good; and when it became very bad, becauſe we would not repent, he did and more then once; for he repented that he made it, and then that he deſtroyed it, becoming for our ſakes, (*who were, though in ſinning, unnaturally conſtant,*) having beg'd pardon for, the Word, (*as I may ſay*) unnaturally changeable in affection; and rather then the world ſhould go to hell, God ſo loved the world, that he gave his only Son to death; that whoſoever believed in him, might not die, but live for ever. Oh love!

799 In this world the body was firſt, and then the ſoul; but in heaven the ſoule is firſt, and then the body.

800 Every one ſhould ſerve God in his vocation, and ſome, whoſe vocation

cation it ſhould be to ſerve God; as all ſhould do it, ſo ſome ſhould do nothing elſe.

801 God delights not ſo much in the exerciſe of his *power*, as of his *mercy* and *juſtice*, which partakes of both the other: for *Mercy* is his Paradiſe and Garden, in which he deſcends to walke and converſe with man: *Power* his Army and Arſenal, by which he protects and overthrowes: *Juſtice* his Exchequer, where he preſerves his own dignity, and exacts our forfeitures.

802 God doth not alwayes bind miracles to faith, nor faith to miracles; he will ſometimes be believed without them, and ſometimes ſpends them upon unbelievers.

803 Almoſt all, or moſt of all God's juſtice, is but mercy; and all our mercy is but juſtice: for we are all mutuall debtors to one another, but he to none.

804 Though God neither will [illegible]

can do any thing againſt juſtice, yet he doth many things beſide it; Nothing unjuſtly, but many things not juſtly: for he rewards beyond our merits, and dealeth not with us according to our ſins, which are beyond his puniſhments; ſo that he puniſheth leſſe then our iniquities do deſerve.

805 How many living Martyrs have willingly ſuffered the loſſe of all things, and yet have ſuffered nothing in their ſufferings; but have taken joyfully the ſpoiling of their goods, knowing that they have in heaven a better and an induring ſubſtance?

806 In the repentance of a grown Saint there is much in a little, but in the repentance of a babe there is but little in much.

807 Though we may pray God to glorifie himſelf in our deliverance, yet we ſhould not pray to be delivered, unleſſe God may be glorified.

808 God hath in this world glorified faith moſt, above all other graces; and

and above all other graces, faith glorifies God moſt in this world.

809 Some men inſtead of being like God in this world, are like the god of this world.

810 They are moſt highly deſcended, who are borne from above.

811 *Fleſh* is the Anagram of *Self*; and in Scripture 'tis all one to walk after the fleſh, and to ſeek ones ſelf: if then men walk after the *fleſh*, they ſhall die; for every mans perdition is of him *ſelf*.

812 'Tis to be feared, that they who turne their backs upon the Ordinances of God, will at laſt turne their backs upon the God of Ordinances.

813 God is light, and in him is no darkneſſe at all.

——— *Light is dim,*
And a black nothing, when compar'd
to him.

814 The childe ſhall die, and all *Iſrael* ſhall mourne for him, and bury him; for he onely of *Jeroboam* ſhall come

come to the grave, becauſe in him, there is found ſome good thing toward the God of *Iſrael* in the houſe of *Jeroboam*, 1 Kings 14. 12, 13.

Alas! not one but one, in all the houſe:
and he,
And he of all the houſe muſt onely
taken be?
And ſhall not Iſrael *mourne? 'tis*
Iſraels *ſmart,*
When righteous die, let Iſrael *lai't*
to heart.
Though but one little one good, that
good but little one; yet
God will not, and his Iſrael *muſt not*
that forget.
But why, dear infant-ſoul, *ſhould'ſt*
thou breed others wo?
Who diddeſt run thy race aſſoon as thou
could'ſt go.
Farewel, Abijah; *hence there is laid*
up for thee
A Crowne immortall (glory!) *fa-*
ding not away.

Bleſt

Bleſt ſoul! *while others live to die,*
thou di'ſt to live:
Wee'le die to live with thee, till then
wee'le live and grieve.

815 Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen, *Heb.* 11. 1.

Craſ. of hope. —— *Thus art thou*
Our abſent preſence, and our future
now.

816 God hath promiſed to keep his people, and he will keep his promiſe.

817 God doth not only bleſſe his people when they turne away from every one of their iniquities, but he doth alſo bleſſe them in turning away every one of them from their iniquity.

818 The Apoſtle though he ſaith, Not *many*, yet he doth not ſay, Not *any* rich are called; *Thus*, *that none might deſpaire.* Though he do not ſay, Not any rich; yet he doth ſay,

Not

Not many rich are called; *Thus, that none might preſume.*

819 We may do well enough with the Scriptures, though we had no traditions; but could not do well enough with traditions, if we had not the Scriptures.

820 Hypocrites are apt to think that they have grace, becauſe they have gifts, *Matth.* 7.22. And Saints are many times thinking that they have no grace, becauſe they have no gifts, 1 *Cor.* 12. 15, 16.

821 No gift coming from God is ſo meane, as to be deſpiſed; nor is there any ſo great, as to be gloried in.

822 The Word is Gods ſword, and the Spirit is Gods arme; Now (*as that famous Captaine, that had loſt his ſword, told his enemics,*) 'Tis not ſo much the ſword, as the arme; unleſſe the arme of the Lord be revealed, the report will not be believed. The Spirit can ſave without the Word, but the Word

Word cannot ſave without the Spirit. Bleſſed are they to whom the Goſpel cometh, not only in word, but in power, in the evidence and demonſtration of the Spirit.

823 The beſt of Saints are not all light, and the leaſt of Saints are not all darkneſſe: the brighteſt and moſt ſhining Saint hath darkneſſe enough to keep him from boaſting, and the darkeſt of Saints (*even he that ſitteth in darkneſſe and ſeeth no light,*) hath light enough to keep him from diſcouragement.

824 A Saint doth not deſire grace, only that he may be glorified, but that he may glorifie God: not onely that he may be ſaved, but that he may be ſanctified.

825 God doth know not only the meaning (*the ſenſe*) of the words which man ſpeaks; but he alſo knows the meaning, (*the aime, the ſcope and end*) of the man that ſpeaks the words.

826 Moſt of the all that profeſſe them-

themſelves Chriſtians, are (*'tis to be fear'd,*) but almoſt Chriſtians.

827 He that's but almoſt a Chriſtian, will be but almoſt ſaved, that is, may go from the gates of heaven to the belly of hell; though he be not farre from the Kingdome of heaven, yet the Kingdome of heaven is farre from him.

828 We ſhould be willing to be like them (*on earth*) in duty, whom we would be like (*in heaven*) in glory. If *Abrahams* boſome be deſireable, why ſhould not *Abrahams* faith and obedience? ſeeing, unleſſe we be faithfull (though not ſo full of faith) as *Abraham*, we are not like to be glorified as *Abraham*.

FINIS.

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ORTHODOX PARADOXES:

OR, A

Believer

CLEARING TRUTH

BY SEEMING

Contradictions.

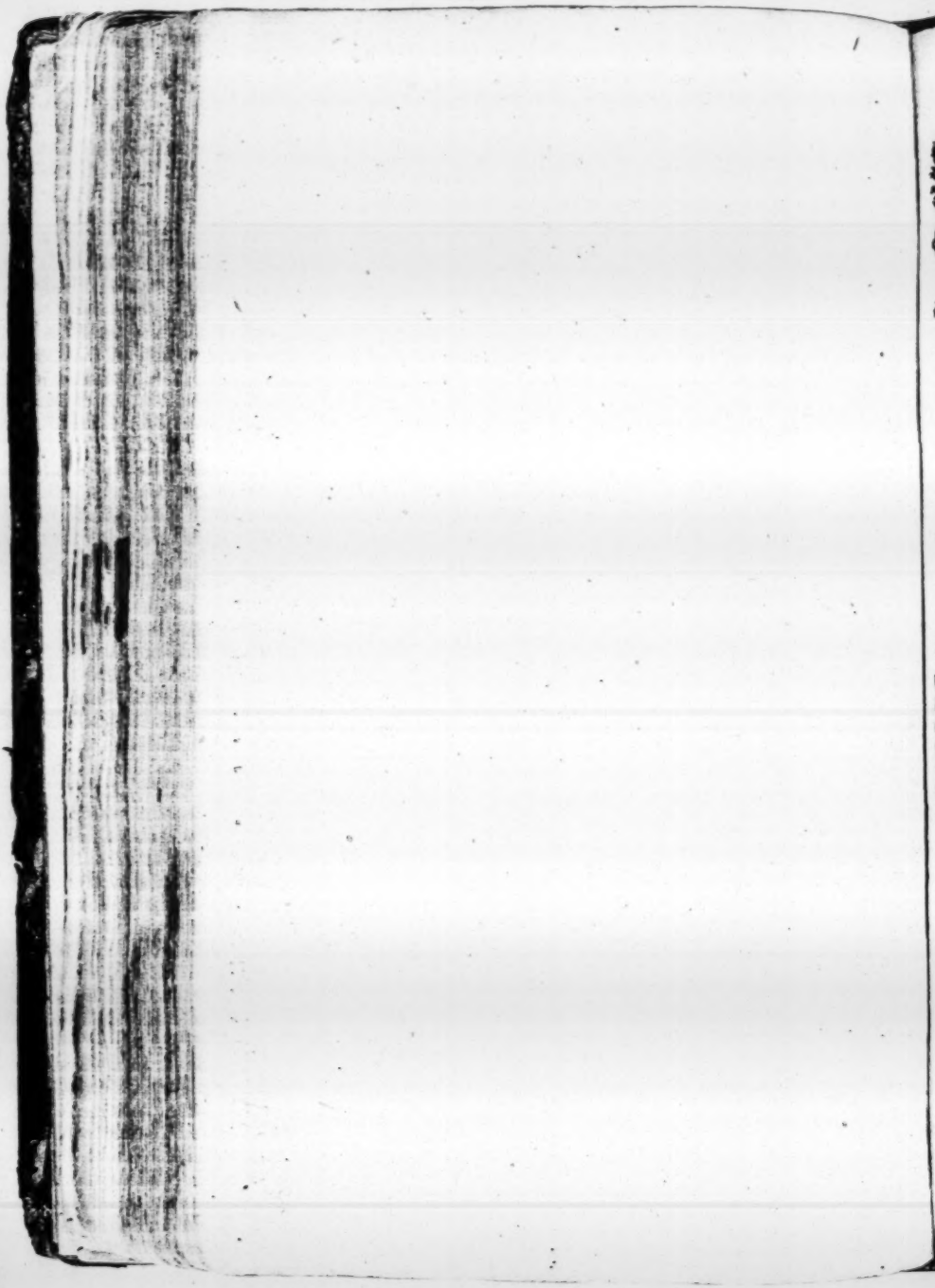
The second part,

BY

RALPH VENNING.

2 Cor. 4.3. *If the Gospel be hid, 'tis hid to them who are lost.*

London, Printed by *T. R.* & *E. M.* for *John Rothwel*, at the Fountaine and Beare in *Goldsmiths Row* in *Cheap-side*. 1653.



To the Reverend my moſt and beſt deſerving friend, and ever to be honoured as a Father; Mr. *George Hughes*, Preacher of the Word of God in *Plimouth*.

Reverend Sir,

SEeing I am writing *Paradoxes*, I ſhall begin with this, which I judge no leſſe *Orthodox* then any of the reſt; *That* I may call you Father, and yet not tranſgreſſe the command of Chriſt, *Matth.* 23. 9. which forbids me to call any man my Father upon earth. I muſt profeſſe that I think my ſelf ſo farre from ſinning in the extreame of exceſſe, that I ra-

ther think I cannot love and honour you too much; Though I am ſure I love and honour you ſo much, that I can *tantùm non*, onely not adore and worſhip you. *Moſt worthy Sir*; could words expreſſe mine obligation, (*which yet they cannot anſwer*,) I would go a begging to all the Orators and Maſters of language in the world, and ſtraine the quinteſſence of all hyperbole's that I might, (*if that could*) but teſtifie how much I am your debtour. I have formerly ſaid, *alas but*, a little, and therefore I now beſeech you to entertaine this ſecond addreſſe; that out of the mouth of two witneſſes, this truth may be confirmed, that I am your *Son-ſervant*.

But, my dear Father, what ſhall I ſay to God, my dear, *yea, dearer than dear*; my deareſt God, to whom I am in debt, for being in debt to you? for though you brought the mercy, yet

yet he ſent both you and it: Pray, Oh *my deare Father*, pray for poor me; that I may, *Oh that I may* walk worthy of him unto all well-pleaſing, who hath called me out of my darkneſſe into his marvellous light.

There is no wording it with God; 'tis a wrong to ſpeak, and little better to think of what he hath done; ſuch, *alas*! ſuch is the diſproportion between my words and my thoughts and his work: Were ten thouſand Angels miniſtering ſpirits to help me in praiſing of him, how ſhort, *Ah how ſhort* would it fall of the honour due to his Name? *Oh Almighty God*, let me glorifie thee on earth, and finiſh the work thou haſt given me to do; *and as for Heaven*, I ſhall borrow the words of my dear and bleſſed Saviour: *Father, glorifie thy Sonne, that thy Sonne may glorifie thee*, John 17. 1.

Sir, you ſee which way my ſoule

tends, and therefore I hope you will pardon me, that I at this time ſay no more to you, *onely* to let you know, that when ever I remember what (*through grace*) I am, I cannot forget my ſelf to be,

One (*though one of the meaneſt*) of your *Son-ſervants*,

July, 1653.

RALPH VENNING.

THE

THE EPISTLE TO THE Reader.

Reader,

IN *the former, and in this ſecond part of* Paradoxes, *thou haſt a large part of my* Creed; *I will not call it the* Apoſtles *nor* Athanaſius *his Creed, nor ſay of it, as he ſaith* (*or at leaſt as 'tis ſaid*) *of his, that* whoſoever doth not believe it, cannot be ſaved. *I intend not to dog-*

matize nor impoſe, onely I intreat thee to ſearch the Scriptures, *to ſee whether theſe things be ſo:* 'Tis *the very* genius *of a* well-bred *ſoule to try all things, but to hold faſt* onely *that which is good; if thou finde any thing in this, or any of my writings contrary to ſound doctrine and* godlineſſe; *do,* I intreat thee, *do (as on diſcovery I ſhall be ready to) diſowne it; but, if there be any thing that may be,* (as I hope there is, that may be) *of uſe to thy edification, do not deſpiſe it, becauſe the Author's deſpicable.* Reader, *I think,* 'tis *no newes to tell thee, that ſome men rather believe that they know, then know what they believe; and that there be alſo who have attained even to know what, why and in whom they have believed. Some men think this their knowledge, that they know nothing,* (hoc tantùm ſcio, me nil ſcire,) *they are alwayes learning, yet cannot ſay that they*

they *have ſo learned as to ataine to the knowledge of truth*; *they confeſſe that things are* δυσνόητα, *hard to be underſtood*; *that there are* dubia Evangelica, *ſome dark ſhadowes in the clearest manifeſtations*; *yea, that to their apprehenſions, there are more then* Gordian knots in ſcirpo; *others are growne to ſuch Gigantick ſtatures in knowledge, faith, or* at leaſt *phancy, that they cannot finde difficultics enough for their active faith*; *they think this no riddle, but a very ORTHODOX PARADOX,* (though not among mine) *that things are true, becauſe impoßible, and therefore to be believed, becauſe incredible. I ſhall not undertake to cenſure the* ſeeming *modeſty of the one, nor the daring confidence of the other. Onely this, I thinke that nothing ſtands in ſome mens light ſo much as their light doth, as* Quintil. Multi ſcientiam aſſequi potuiſſent, niſi

niſi jam aſſecutam putâſſent, *many men might have attained to knowledge, if they had not thought themſelves to have attain'd*; *and the holy Apoſtle tells us*, 1 Cor. 8. 2. *That if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. And therefore ſurely ſeeing nothing keeps* (at leaſt ſo much keeps) *ſome men from wiſdome, as their being wiſe, it becomes us to obſerve the Apoſtles advice*, 1 Corinth. 3. 18. Let no man deceive himſelf; *If any man among you ſeemeth to be wiſe, let him become a foole, that he may be wiſe: If any man will do his will, he ſhall know the doctrine whether it be of God*, John 7. 17. *And to him that ordereth his converſation aright, he will ſhew his ſalvation*, Pſalm 50. 23. *Surely if we do ſincerely ſeek unto God, and humbly wait upon him, he will teach us, and* by his Spirit *will lead us*

through

through all the Labyrinths, Meanders, Wildernesses and mazes of darknesse and contradiction into the land of truth, the City of holinesse, where God and the Lambe is the light thereof; yea, it hath pleased God, the Father of lights, and lover of the souls of men, *to write the things of mens greatest concernment, (which relate to eternity) in so faire and legible Characters, in such Capital and Golden Letters, that* he that runnes may read. *I have heard of one that said to a Lady, (complaining of the darknesse and obscurity of the Scriptures, though too well acquainted with the works of darknesse;) What more plain then this, Madam,* said he? *Thou shalt not commit adultery. So indeed one may say to the whining queruloſity of many;* What more plaine then this? *He that believeth shall be saved, and he that believeth not, shall be damned;* What more plaine then this? *He that*

that hath this hope, or this faith, puri-
fies himſelfe, as GOD is pure; What more plaine then this? *Bleſ-*
ſed are the pure in heart, for they
ſhall ſee GOD; What more plaine then this? *Without holineſſe*
no man ſhall ſee GOD; What more plaine then this? *He that ſin-*
neth, wrongeth his own ſoule; What more plaine then this? *Epheſ.* 5. 5.
For this ye know, that no whore-
monger, nor uncleane perſon, nor co-
vetous man who is an idolater, hath
any inheritance in the Kingdome of
CHRIST, or of GOD. Let no
man deceive you with vaine words,
for becauſe of theſe things cometh the
wrath of GOD upon the children of
diſobedience. Ah if we did but ſe-
riouſly meditate upon, and put in pra-
ctice theſe things, we ſhould then
have the true knowledge of God and
eternall life. For otherwiſe, he that
ſaith he knoweth GOD, and keepes
not

not his Commandments, is a liar, and the truth is not in him. We are ſtill groping after the Tree of Knowledge, when as Knowledge puffeth up, but love edifieth, 1 Corinth. 8. 1. *And though we ſpeak with the tongues of men and Angels*, and have not love, *we are but as a ſounding braſs, or as tinkling cymbals.*

And though we have the gift of Prophecei, and underſtand all Myſteries, and all Knowledge; yea though we have all Faith, ſo that we could remove mountains, and have no charity, *we are nothing; Nay, though we give all our goods to feed the poor, and though we give our bodies to be burnt*; yet if we have no charity, *it will profit nothing*, 1 Corinth. 13. 1, 2, 3. *Oh therefore, though we earneſtly covet the beſt gifts, yet let us minde the more excellent way; for at the day of judgement, not he that hath knowne, but he that hath done*

the

the will of GOD, will be called (and will be) *bleſſed.*

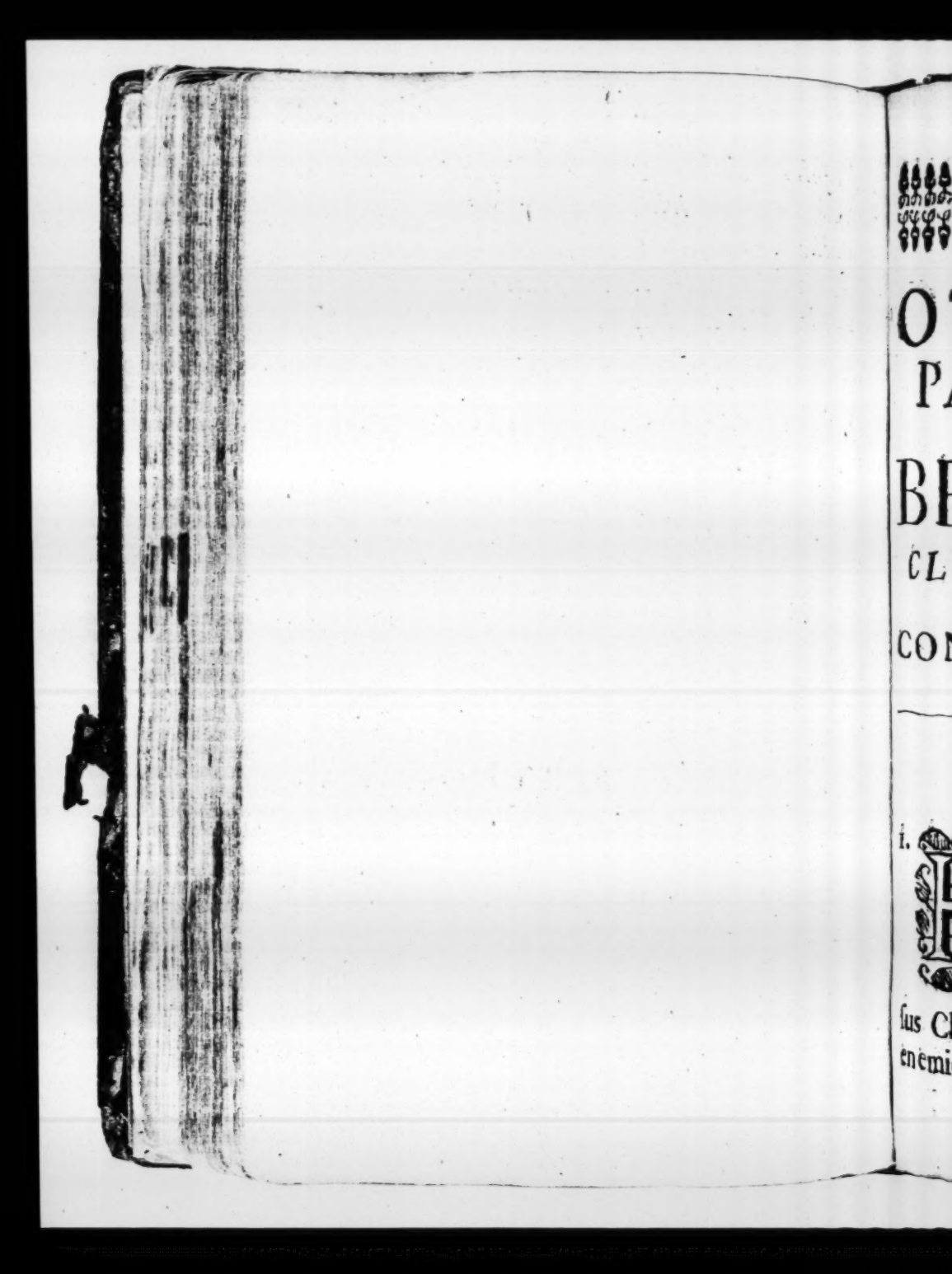
Now Reader, if thou want (and *haſt a minde to have*) *wiſdome*, aske *it of GOD; who giveth liberally, and upbraideth not: Apply thy ſelfe to uſe and improve the promiſes*, the great and moſt precious promiſes, *which are given unto us, that we might be cleanſed from all filthineſſe of fleſh and ſpirit, to perfect holineſſe in the feare of GOD*, that we may be made partakers of the divine nature, *having eſcaped the corruptions which are in the world through luſt. Let not thy time be taken up to get a little yellow duſt, or a vaine empty title of honour, but look after this true practicall* (which is ſaving) *knowledge of GOD; ſeek it as Silver, ſearch for it as for hid treaſure: then ſhalt thou underſtand righteouſneſſe, and judgement,*

and

and equity, and every good path, Proverbs 2. *Which that thou mayeſt attaine unto, is the prayer of him who wiſheth thee* nothing leſſe *then happineſſe.*

July. 1653. RALPH VENNING.

ORTHO-



ORTHODOX PARADOXES:

OR, A

BELIEVER

CLEARING TRUTH

BY SEEMING

CONTRADICTIONS.

The first Century.

1. HE believes that we are to serve the Lord *with* * *fear*; and yet he believes that we are delivered by Jesus Christ out of the hands of all our enemies; that we should serve him

* Pſ. 2. 11.

*Luke 1. 74. *without* * *fear*, in righteousnesse and holinesse all the dayes of our life.

2. He beleeves that whereever a man be present, he cannot be * absent from the Lord; and yet he believes that while we are at home (*or indwellers*) in the body, we are * absent, (*or are outdwellers*) from God.

*Psal 139. 7, &c.

*2 Cor. 5 6

3 He believes that sin *cleaves* to the affections of the Saints; *but* he believes that the affections of the Saints *do not cleave* to sin.

4. He believes that a man * may have *thoughts of evil*, which yet he he believes *may not be evil thoughts.*

*Zach. 12. 10.

5. He believes that there is *a time* * *to* * *weep*; and yet he believes that he is *to rejoyce alwayes*, * or at all times, or evermore.

* Eccl. 3. 4.

*1 Thes. 5. 16.

Phil. 4. 4.

6. He believes that it is appointed for (*all*) men once to * die; and yet he believes that we shall not all *(*sleep*, *viz.* the sleep of death, *that is*, die.

*Heb. 9. 27.

Eccles. 3. 2.

* 1 Cor. 15 51

1 Thes. 4. 17

7. He

7. He believes that * *Repentance* consists not in willing a change, but in the change of the will; and yet he believes that *when God is said to repent*, he doth not change his will, but wills a change. * μετανοια.

— When God repents of ill,
He wills a change, he changeth not his will.

8. He believes that the Son of God took on him *the nature which was common* to all men; and yet he believes that *he took not on him all men* to whom the nature was common. Heb. 2. 16.

9. He believes that Christ was made * *a curse* for us; and yet he believes that Christ was not *accursed*, but blessed. * Gal. 3. 13.

10. He believes that to become a foole, is *not the way* to be wise; and yet he believes that if any * man will be wise, he *must* become a foole. * 1 Cor. 3. 18.

11. He believes that they who are *in the* * *flesh cannot* please God; and yet he believes that Christ was in the *Rom* 8. 8.

fleſh, and *when he was in the fleſh*, did (and did nothing but) pleaſe God.

12. He believes that God is *no where* out of himſelf; and yet he believes that God is in many things, *which are not* himſelf, and *which are out* of himſelf.

13. He believes that many times there may be *ſin in the action*, when yet he believes that the *action* may *not be ſin*.

14. He believes that Gods willing of ſin to be, *is not ſin*; and yet he believes that the creature ſins, if it *but will* a ſin to be, though it do not commit it.

*Mat. 7. 8. 15. He believes * that every one that asketh, receiveth; and that he who ſeeketh, findeth, and to him that knocketh it ſhall be opened: *and yet he* *Jam. 4. 3. *believes* that * many aske and receive not, many ſeek to enter, and do not; that many knock (*as the fooliſh virgins*) to whom it is not opened.

16. He believes that *no man is*, (nor is

is to be accounted) *worthy of* the Kingdome of heaven; and yet he believes that the Saints are accounted worthy of the Kingdome of heaven, and that they ſhall walk with God in white; for *they are worthy*.

17. He believes that all a mans, yea that all mens righteouſneſs and praiſe addeth no honour to God; *and yet he believes* that he that worketh righteouſneſſe, and offereth praiſe, honoureth God.

18. He believes that the Spirit of God feeles no grief; *and yet he believes* that many men grieve the Spirit of God,

19. He believes that that which is borne of the Spirit, is ſpirit; *and yet he believes*, that they who are borne of the Spirit, are not ſpirits.

20. He believes that no man ever yet hated his own fleſh; *and yet he believes* that many hate nothing more then their own fleſh.

21. He believes that Chriſt could

not do many mighty workes in his own Countrey, becauſe of their unbelief; *and yet he believes* that their unbeliefe did not diſ-enable Chriſt from doing mighty workes there.

22. He believes that CHRIST was not ſent, ſave to the loſt ſheep of the houſe of *Iſrael*; *and yet he believes* that CHRIST was ſent to ſave other ſheep, which were not of the Jewiſh fold, or of the houſe of *Iſrael*.

23. He believes that he is partaker of the divine-nature; *and yet hee believes* that he is not GOD.

24. He believes that aſſoone as he begins to live, he begins to die; and that the more his life increaſeth, the more it decreaſeth; that his birth is the beginning of his death: *and yet he believes* that aſſoone as he dies, his life begins.

25.

25. He believes that Chtiſt was God-man united, and he believes that in a Chriſtian God and man is united; *and yet he believes* that no Chriſtian is Chriſt.

26. He believes that he is to love his neighbour as himſelf; *and yet he believes* that he may without breach of the Command love himſelf more then his neighbour. *Ad quale, non ad quantum.*

27. He believes that in him, (*that is in his fleſh,*) there dwelleth no good thing; *and yet he believes* that GOD who is the chiefeſt good dwelleth in his fleſh, in his heart of fleſh.

28. He believes that ſin hath not, and that it never ſhall have dominion over him; and yet he (*to his ſorrow*) finds that the law of his members doth often bring him into captivity to the law of ſin.

29. He believes that the reproaches of CHRIST are not his treaſures; *and yet he is of* Moſes *his*

minde, accounting the reproaches of Christ greater treasures then the riches of *Egypt*.

30. He believes that where sin abounds, grace abounds much more, *and yet* he dares not sin, either because grace doth, or that grace may abound.

31. He believes that all things are his; *and yet* there are many things which are not his, neither will he, nor can he call them his.

32. He believes that he sins if he love not his father and mother; *and yet he believes* that he sins, if he hate not his father and mother.

Luke 14. 26.

33. He believes that all things work together for his good; *and yet* he findes that many things which befall him, bring evil to him.

34. He believes that he is to love his enemies, to blesse them that curse him, and to pray for them that despitefully use him; *and yet he believes* that he may without transgression

pray

pray againſt them that uſe him ſo.

35. He believes that when evil is done, good doth come thereof; *and yet he believes* that he muſt do no evil, no not to this end, that good might come thereof.

36. He believes that Chriſt is that bread, and that water of life, of which whoſoever eateth and drinketh, ſhall never hunger nor thirſt more; *and yet he believes* that they who eat and drink thereof, did never hunger and thirſt ſo much before, as after they had eaten and drunke thereof.

37. He believes that they overcome the world, who believe that Jeſus is the Son of God; *and yet he believes* that many believe Jeſus to be the Son of God, who do not overcome the world.

38. He believes that God dwelleth in them, and that they dwell in God, who confeſſe that Jeſus is the Son of God; *and yet he belives* that many confeſſe

feſſe Jeſus to be the Son of God, who dwell not in God, and in whom God dwelleth not.

39. He believes that *Iſrael* (a type of a ſinners going out of Egyptian-ſelf) * wandered in the wilderneſſe in a ſolitary way, and found not a City of habitation; *and yet he believes* that while they wandered and were wildered, God led them in a right way to a City of habitation.

*The furtheſt way about, the neareſt way home. Pſal. 107. 4. with 7.

40. He believes that murmuring againſt God is not the way to prevaile with God for mercy; *and yet he believes* that when *Iſrael* *cryed, that is murmered, God heard their cry and delivered them out of all their trouble.

*Pſ.107.6

41. He believes and knowes that without Chriſt he can do nothing, and that it is God who worketh in him both to will and to do, of his own good pleaſure; *and yet he believes* that 'tis his own fault, if he will not

and do not that which is good.

42 He believes that no man can say that Jeſus is the Lord, but by the holy Spirit; *and yet he believes* that many men ſay that Jeſus is the Lord, who ſpeak it not by the holy Spirit. 1 Cor. 12. 3

43. He believes that God is of purer eyes then to behold iniquity; *and yet he believes* that God beholdeth iniquity every day.

44. He believes that the Spirit is alwayes in the Saints, and that they are united in one; *and yet he believes* that the Saints are not alwayes in the Spirit.

45. He believes that there is no reaſon, why he ſhould be at any time troubled at any thing; *and yet* he findes that many times his reaſon tells him, that at and for many things he ſhould be troubled. Pſal. 42. 5.

46. He believes that a man cannot heartily welcome and receive any thing but good; *and yet he believes*

believes that he is to receive evil at the hands of God, as well (and to bid it as welcome) as good, and to thank him too.

47. He believes that no affliction is joyous, but grievous; *and yet* he glories in tribulation, and accounts it all joy when he falls into many afflictions.

48. He declines all ſufferings as much as he can; *and yet* he rejoyceth if he may be counted worthy to ſuffer for the Name of Jeſus.

49. He believes there are ſome who never doubt of their ſalvation, but live and die with their hearts full fraught with confidence that they ſhall arrive to heaven; *when as he yet believes* that their ſalvation is to be doubted of; yea he believes that they will aſcend from the grave to deſcend to hell.

Mat. 7. 22.

50. He believes that Chriſt needed no witneſſes of his Reſurrection; *and yet he believes* it was neceſſary that ſome ſhould be witneſſes thereof.

51. He

51. He believes that every man in his beſt eſtate is altogether vanity; *and yet he believes* 't were vanity to think, that any man in his worſt eſtate were altogether in vaine.

52. He believes that God will remember his ſin no more; *and yet* God puts him in remembrance of it when he ſins.

53. He believes that Chriſt ſaid he would from hence forward call his Diſciples, not ſervants, but friends; *and yet he believes* that Chriſt did after that (but yet without falſifying his word) call them ſervants.

54. He believes that Chriſt did not ſpeak amiſſe, nor miſcall *Judas*, when he did call *Judas* friend; *and yet he believes* that *Judas* was no friend to Chriſt.

55 He believes that it is not the will of God that men ſhould do any evil; *and yet he believes* that men do fulfill the will of God by the evill they do. Acts 4.28.

56. He

56. He believes that a man cannot be over-much righteous; *yet the Text ſaith*, Be not righteous over-much.

57. He believes that ſinne it ſelfe worketh together for his good; *and yet he believes* that 'tis not good for him to ſin.

58. He believes that the beſt way for Chriſtians to live in continuall peace, is to maintaine a continual war, and to be alwayes fighting the good fight of faith.

59. He believes that God fulfils the deſires of them that fear him; *and yet he believes* that God doth not give them that fear him what they deſire.

60. He believes that Chriſt knew no ſin; *and yet he believes* that Chriſt did know, and doth know all ſin.

61. He believes that ſome have eyes and ſee not; *and yet he believes* that they are not blinde.

62. He believes that ſome have eares and hear not; *and yet he believes* that they are not deafe.

63. He believes that all things are lawfull to him; *and yet* there are some things which he dares not do, because *he believes* that 'tis not lawful for him.

64. He believes that as the man thinketh, so is he; *and yet he believes* there are many men who are not as they think themselves to be. Pro. 23.7. Pro. 13.7. Rev. 3.17.

65. He believes that to give away what one hath, is not the way to be rich; *and yet he believes* that some grow rich by giving away what they have. Pro. 11.24. Luk. 1.33

66. He believes that through a lie God may be glorified; *and yet* he dares not lie to glorifie God. Rom. 3.7.

67. He believes that *David* was a man after Gods own heart, and that he sinned not, save in the matter of *Urias* the Hittite; *and yet he believes* that *David* sinned many other times, and in many other causes.

68. He believes that *Judas* (according to his own confession) did betray and sinned in betraying the innocent blood

blood of Christ, and that *Pilate* did unjustly condemne the just person of Christ; and that the Jewes did unrighteously crucifie a righteous Christ; *and yet he believes* that though Christ was unjustly put to death, yet that justice it self required that he should die; yea he believes that Christ was
Acts 2.23. delivered by the determinate and determining counsel of God, and that
Acts 4.27, 28. *Herod* and *Pontius Pilate* with the Gentiles and people of *Israel*, did whatsoever Gods hand and counsel had before determined to be done *at that time, and by them men.*

69. He believes that Christ spake truth, when he said, No man receiveth my doctrine; *and yet he believes* it for a very truth, that some, yea that many (and at that time) received his doctrine.

Luke 16. 25. 70. He believes that *Abraham* did call the rich man, *Son* or *childe*; and yet believes that *Dives*, or the rich man was not a sonne or a childe of *Abraham.*

71. He

71. He believes that their ſalvation may be ſure; who yet *he believes* may not be ſure of their ſalvation.

72. He believes that faith is as clear a proof that men ſhall be ſaved, as he believes ſalvation to be a clear proof that men have believed.

73. He believes that there is none righteous, no not one; *and yet he believes* that there are ſome, yea many righteous ones.

74. He believes that all the promiſes of God are in Chriſt Jeſus, Yea and Amen, *i. e.* they ſhall as certainly be made good as made; *and yet he believes* that there are many good promiſes made, which are not made good.

75. He believes that God made good his promiſe to *Joſiah*, viz. to gather him to his grave in peace; *and yet he believes* that *Joſiah* died in war, and was ſlaine in a battel.

76. He believes that heaven and earth may ſooner paſſe away, then one

* He died within the thousand years which with God are but as a day.

word of God fall to the ground, that *is*, not be fulfilled; *and yet he believes* that though God told *Adam* that in the day he did eat of the forbidden fruit, he should surely die; yet that *Adam* did not die that day, but that he lived nine hundred and thirty years before he died.

77. He believes that it is a shame for any man or woman to go naked; *and yet he believes* that the very cloathes which cover our nakedness are a shame to us; for *Adam* and his wife were naked, and were not ashamed.

No sinne, no shame.

78. He believes that *Love one another* is a new Command; *and yet he believes* that it was from the beginning.

79. He believes that there is no new thing under the Sunne; *and yet he believes* that all old things are past away, and every thing is become new.

80. He believes that whosoever

bowes and falls downe before an image to worſhip it, doth ſinne againſt God; *and yet he believes* that every knee that bowes not at, & every heart that worſhips not the Name of Jeſus, who is the image of God, doth ſin againſt God.

81. He believes that the grace of GOD is not, nor can be received in vaine: *and yet PAUL* beſought the *Corinthians* that they would not receive the grace, *i. e.* the Goſpel of GOD in vaine.

82. He believes that the grace of GOD cannot be turned into laſciviouſneſſe; *and yet he believes* that many men turne the grace of God into (*i.e.* abuſe the doctrine of grace unto) laſciviouſneſſe.

83. He believes that dead men cannot ſpeake; *and yet he believes* that *Abel*, though dead, ſpeaketh yet.

84. He believes that wicked men are

dead in treſpaſſes and ſins ; *and yet he believes* that they live in them; yea, he believes that they who live moſt in ſin, and in moſt ſin, are moſt dead in ſin.

85. He believes that God is true, and that as he cannot be deceived, ſo he cannot deceive ; *and yet the Prophet ſaith to God*, Jer. 4. 10 Surely thou haſt greatly deceived this people.

86. He believes that God is not tempted with evil ; *and yet he believes* that Chriſt who is God was tempted fourty dayes by the evil one the Devill, and that God was tempted fourty yeares by the evil Jewes, or by the evil of the Jewes.

87. He believes that God tempteth no man ; *and yet he believes* that God leadeth men into temptation, and that Chriſt was led into the wilderneſſe by the Spirit of God to be tempted of the devil.

88. He believes that he is a man and not a worme ; *and yet* he confeſſeth

feſſeth himſelf to be a worme and no man.

89. He believes that when Chriſt was crucified, he was crucified with him; *and yet* he did not hang on the Croſſe when Chriſt did.

90. He believes that when Chriſt lay in the grave, he was dead with Chriſt; *and yet* he was not in the grave when Chriſt was there.

91. He believes that when Chriſt aſcended on high to ſit at the right hand of the Father, he aſcended with him, and believes that he ſits now with Chriſt in heaven; *and yet he believes* that Chriſt aſcended many hundred years before he was borne, and he knowes that he lives on earth to this very day.

92. He believes that God by Chriſt is reconciling the world to himſelf, making peace by his Croſſe; *and yet he believes* that there is no peace to the wicked.

93. He believes that in Gods pre-

ſence no fleſh living can be juſtified; *and yet he believes* that God juſtifieth the ungodly.

94. He believes that many ſhall call upon the Name of the Lord, *ſaying*, Lord, Lord, who ſhall not be ſaved; *and yet he believes* that whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved.

95. He believes that as Chriſt ſaid to the Jewes, ſo he ſaid alſo to his Diſciples, *viz.* Whither I go, thither ye cannot come; *and yet he believes* that where Chriſt went, thither are they alſo gone.

96. He believes that God willeth all men to be ſaved, and to come to the
1 Tim. 2.4 knowledge of the truth; *and yet he believes* that to them who are without, all things are done in Parables;
Luk. 8.10. that ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand, leſt at any time they ſhould be converted, and their ſinnes ſhould

ſhould be forgiven them; *yea, he believes* that they could not believe, becauſe he hath blinded their eyes, and hardened their hearts, that they ſhould not ſee with their eyes, nor underſtand with their hearts, and be converted, and he ſhould heale them. John 12. 39, 40.

97. He believes that he that doth righteouſneſſe, is righteous; *and yet he believes* that righteouſne is not by doing.

98. He believes that they who receiv'd the Diſciples of Chriſt, receiv'd Chriſt: *for ſo he ſaith*, He that receiveth you, receiveth me; *and yet he believes* that many receiv'd the Diſciples of Chriſt, who did not receive Chriſt.

99. He believes that Jeſus Chriſt came to ſpeak peace, and to make peace; *and yet he believes* that Chriſt came not to bring peace, but the ſword.

100. He believes that if we confeſſe our ſins, God is juſt and righteous to forgive us our ſins; *and yet he believes* that many confeſſe their ſin, whoſe ſins are not forgiven; *and yet he believes* that God is not unjuſt, nor unrighteous, nor worſe then his word.

The ſecond Century.

101. He believes that Chriſt was before *David* was, for he was *Davids* Lord; *and yet he believes* that *David* was before Chriſt, for Chriſt was the Son of *David*.

102. He believes that if God ſpeak the word, it ſhall come to paſſe; *and yet he believes* that God ſpake concerning *Nineve*, Yet fourty dayes and *Nineve* ſhall be deſtroyed, and that word came not to paſſe.

But ſtay! is God like one of us? can he,

When

When he hath ſaid it, alter his
decree?
Denounced judgement God doth
oft prevent,
But neither changeth counſel nor
intent;
The voice of Heaven doth ſel-
dome threat perdition,
But with expreſſe or an imply'd
condition.
So that if Nineve *returne from*
ill,
God turnes his hand, he doth not
turne his will.

103. He believes that God never did, nor never will forſake his people; and yet they often cry out, *Oh my God*, haſt thou forſaken me! thou haſt forſaken me, *Oh God*! and he believes that they ſpeak true.

104. He believes that Chriſt was borne of a married woman; *and yet he believes* that his mother was a Virgin.

105. He believes that the Spirit of God is inviſible; *and yet he believes* that *John* ſaw the Spirit of God coming down like a Dove.

106. He believes that bleſſed are they that mourne; *and yet he believes* that they who mourne are not bleſſed: for all teares are not wiped from their eyes.

107. He believes that Chriſt alone is the light of the world; *and yet he believes* it true, that the Diſciples were the light of the world.

108. He believes that though his right eye offend him, yet he ſhould not pluck it out; though he is commanded (*and he believes 'tis ſinne to tranſgreſſe the command,*) that if his right eye offend him, he ſhould pluck it out.

109. He believes that bleſſed are the merciful, for they ſhall receive mercy; *and yet he believes* that all that ſhew mercy have not ſuch mercy ſhewen them, as ſhould make them bleſſed.

110.

110. He believes that 'tis the pleaſure of the Lord that the wicked ſhould die; *and yet he believes* that God takes no pleaſure in the death of the wicked.

111. He believes that every one that confeſſeth Chriſt Jeſus to be come in the fleſh, is not borne of God; *and yet he believes* that Scripture true which ſaith, that every one who confeſſeth Chriſt Jeſus to be come in the fleſh, is borne of God.

112. He believes that whatſoever the godly man doth, ſhall proſper; *and yet he believes* that many a godly man doth many a thing, which doth not proſper. Pſal. 1.

113. He believes that the Kings of the earth did ill to give their Kingdomes to the Beaſt; *and yet he believes* that God did put it into their heart. Revel. 17. 17.

114. He believes that a Chriſtian is not to ſpend all his time in prayer; *and yet he believes* that he is to pray always.

115. He believes that as Chriſt is

(*who*

(*who is in heaven*,) ſo are we in this world; *and yet he believes* that we in this world are not ſo as Chriſt is, (*as Chriſt, who is*) in heaven.

116. He believes that there is no profit, *i. e.* no content in any eſtate or condition under the Sun; *and yet he believes* that many a Saint hath learned in whatever eſtate or condition they are, therewithall to be content, and to account it profitable.

117. He believes that there is not any thing leſſe then nothing; *and yet he believes* that all the Nations of the Earth are leſſe then nothing.

118. He believes that of every idle word a man ſpeaks, he muſt give an account to God; *and yet he believes* that no man can give God an account of one of a thouſand.

119. He believes that he who ſaith he ſinneth not, or hath no ſin, is a liar, and the truth is not in him; *and yet he believes* that every one that is borne of God, is not only pardon'd, and ſo hath no

no ſin, but ſinneth not, and therefore he is no liar, *though he ſay* he hath no ſin, and that it is not he that ſins, and that he ſinneth not.

120. He believes that all Chriſts owne receive him; *and yet he believes* that Chriſt came to his own, and they receiv'd him not.

121. He believes that a man and his wife are two; *and yet he believes* that they are no longer two, but one.

122. He believes that Chriſt and a Saint are two; *and yet he believes* that Chriſt and the Saint are one.

123. He believes that God reſted on the * Sabbath-day from working; *and yet he believes* that he worketh *hitherto. *Gen. 2. 2. *Joh. 5. 17.

124. He believes that it is not good for man to be alone; *and yet he believes* that it is good for man not to* touch a woman. * 1 Cor. 7. 1.

125. He believes that light and darkneſſe have no communion; *and yet*

2Chron.6 26. *yet he believes* that God who is light dwelleth in darkneſſe, and maketh it his pavilion round about him.

126. He believes that to increaſe and multiply is a bleſſing; Luk.23.29 *and yet he believes* the barren bleſſed.

127. He believes that *Abraham* believed God, Rom.4. and that *that* was accounted to him for righteouſneſſe; Jam.2. *and yet he believes* that *Abraham* was juſtified by works.

128. He believes that God promis'd *Jacob* to bring him up from *Egypt*, Gen. 46. 4. *and yet he believes* that *Jacob* died in *Egypt*, Gen. 49. and yet he believes that God was not worſe then his word.

129. He believes that *Pharaoh* did harden his own heart, *Exod.* 8. 15. *and yet he believes*, that God did harden *Pharaoh*'s heart; *Exod.* 4. 21.

130. He believes that God viſits the iniquity of the fathers upon the children, &c. *Exod.* 20. 5. *and yet he be-*

believes that the childe ſhall not bear the fathers ſin, *Ezek.* 18. 20.

131. He believes that he ought not to ſweare at all, *Mat.* 5. 34. *and yet he believes* that he may take an oath.

132. He believes that oblations and ſacrifices were of Gods appointment, and that God requir'd them at the hands of the *Jews*; *and yet he believes* that ſacrifices & burnt-offerings God would not have, *Pſal.* 40. 7. and that God requir'd them not at their hands, *Iſa.* 1.

133. He believes that the holy One of Iſrael neither ſlumbers nor ſleeps; *and yet he believes* that *David* was not to be blamed for ſaying, A wake, *O Lord*, why ſleepeſt thou?

134. He believes that Chriſt was more beautiful then any of the ſons of men, *Pſal.* 45. 3. *and yet he believes* that there was no beauty nor comelineſs in him, why he ſhould be deſired, *Iſaiah* 53. 2.

135. He believes that he is bleſſed that fear-

feareth alway; *and yet he believes* that he that alway lives in fear is not bleſſed.

135. He believes that the gift and calling of God is without repentance; *and yet he believes* that God calleth us to repentance which is his gift.

136. He believes that God made all things for himſelf; *and yet* the wicked for the day of evil. Prov. 16. 4.

137. He believes that he ſhould not rejoyce when his enemie falleth, *Pro.* 24. 17. *and yet he believes* that the righteous may rejoyce when he ſeeth the vengeance *written executed*; yea and waſh his feet in the blood of the wicked, *Pſal.* 58. 10.

138. He believes that all a mans dayes are numbered; *and yet he believes* that a man may die before his time, *Eccleſ.* 7. 17. Job 14.

139. He believes that the firſt chapter of *Matthew* declares the generation of Chriſt; *and yet he believes* that none can declare his generation, *Iſa.* 53. 8.

141

141. He believes that of Chriſts Kingdome there ſhall be no end, *Luke* 1.33. *and yet he believes* that the Son ſhall give up his Kingdome to the Father, 1 *Cor.* 15.24, and 28.

142. He believes that a Chriſtian hath a will of his own; *and yet he believes* that 'tis not for a Chriſtian to own his will.

143. He believes that many enjoy deliverances from God; who yet *he believes* do not enjoy God in the deliverance.

144 He believes that none can remit ſin but God, *Mark* 2.7. *and yet he believes* that the Diſciples could remit ſin; for, ſaith Chriſt, Whoſoevers ſins ye remit, they are remitted to them, *John* 20.23.

145. He believes that our good works may be, yea that they ought to be ſo done before men, as to be ſeen of men, *Matth.* 5.16. *and yet he believes* that we muſt not do good works to be ſeen of men, *Matth.* 6.1.

146. He believes that a man ſhould not judge, leſt he be judged; *and yet he believes* that he that judgeth himſelf, ſhall not be judged, 1 *Corinth.* 11. 31.

147. He believes that as a man hath receiv'd freely, ſo he ſhould freely give, *Matth.* 10. 8. *and yet he believes* that the labourer is worthy of his hire, *Matth.* 10. 10. and that they who preach the Goſpel, ſhould live of the Goſpel.

148. He believes that a man ſhould not judge, leſt he be judged, *Matth.* 7. 1. *and yet he believes* that every man ought to judge, *John* 7. 24.

149. He believes that *John* ſaid he was not *Elias*, *Joh.* 1. 21. and that it was truth which he ſpake; *and yet he believes* that Chriſt ſaid that *John* was the *Elias* that was to come, *Matth.* 11. 14. and that Chriſt alſo ſpake the truth.

150. He believes that *John* came neither eating nor drinking, *Matth.* 11. 18.

11.18. *and yet he believes* that *Johns* meat was locusts and wilde honey, *Matth.* 3.4.

151. He believes that Christ was borne of *Mary*, *Mat.* 1.15. *and yet he believes* that his Disciples were his mother, *Matth.* 12.49.

152. He believes that it is appointed for all men once to die, *Heb.* 9.27. *and yet he believes* that what man soever eateth of Christ, who is the true bread of life, shall not die.

153. He believes that he that eats Christs flesh, hath eternal life, *John* 6.54. *and yet he believes* that the flesh profits nothing, *Joh.* 6.63.

154. He believes that the Jewes were the children of *Abraham*, *Joh.* 8. 33. *and yet he believes* that they were of their father the Devil, *John* 8.44.

155. He believes that the Saints are freed from sin; *and yet he believes* that they sin often.

156. He believes that *Lazarus*'s

ſickneſſe was not unto death, *Joh.* 11. 4. *and yet he believes* that *Lazarus* died of that ſickneſſe, *John* 11. 14.

157. He believes that the Law is holy, juſt and good, *Rom.* 7. 12. *and yet he believes* that the Law is the ſtrength of ſinne, 1 *Cor.* 15. 46. and that it is the Miniſtery of condemnation, 2 *Cor.* 3. 7.

158. He believes that whoſoever ſhall ſay to his brother, *Thou foole,* is in danger of hell-fire, *Matth.* 5. 22. *and yet he believes* that *Paul* called the *Galatians* fooles, *Gal.* 3. 1. and yet was in no danger of hell-fire.

159 He believes that the Believers mentioned in the eleventh of the *Hebrews,* obtained promiſes, *Heb.* 11. 33. *and yet he believes* that they received not *a* promiſe, *Heb.* 11. 39. which was *the* promiſe.

160. He believes that the Kingdom of Heaven is a Kingdome of peace, *Phil.*

Phil. 3. 20. *and yet he believes* that there was warre made in heaven, *Rev.* 12. 7.

161. He believes that nothing can be done againſt the will of God; for, Who hath reſiſted his will? *and yet he believes* that every ſin is committed againſt the will of God.

162. He believes that many men know God; *and yet he believes* that no man hath the knowledge of God.

163. He believes that every man in himſelf is farre off from God; *and yet he believes* that in God every man lives, moves and hath his being, and that God is not farre off from any one of them.

164. He believes that *Peter* and *Andrew* were but fiſher-men; *and yet he believes* that they were fiſhers of men, *Matth.* 4. 18,19.

165. He believes that God heareth not ſinners, *John* 9. but that their prayer is an abomination to him, *Pro.* 28. 9. *and yet he believes* that

God heard and granted *Ahabs* prayer, who had ſold himſelf to work wickedneſſe in the ſight of the Lord.

166. He believes that God ſpake his minde, when he ſaid to *Hezekiah*, Thou ſhalt die and not live, *Iſa.* 38.1. *and yet he believes* that God alter'd not his minde, though he added fifteen years more to his life.

167. He believes that God is no where; *and yet he believes* that God is every where.

168. He believes that God is not this or that; *and yet he believes* that God is all in all.

169. He believes that 'tis a wo to him, when every one ſpeaks well of him; *and yet* 'tis a ſmall thing with him to be judg'd by mans day.

170. He believes that at the Name of Jeſus every knee ſhould bow, *Phil.* 2.10. *and yet he believes* that he is not to bow at the Name Jeſus, *no*, nor at the naming of Jeſus.

171. He believes that if he forgive men

men their treſpreſſes, *viz. againſt him*, the heavenly Father will alſo forgive his, *Matth.* 6. 14. *and yet he believes* that a man may forgive every man that treſpaſſeth againſt him, and yet not be forgiven of God.

172. He believes that light is not darkneſſe; *and yet he believes* that all the light that is in ſome men is darkneſſe.

173. He believes that wiſdome is not folly; *and yet he believes* that all the wiſdome of the world is fooliſhneſſe.

174. He believes that if Chriſt had not come and ſpoken to the Jewes, they had not had ſin, *John* 15. 22. *and yet he believes* that they had had ſin, though Chriſt had not come and ſpoken to them.

175. He believes that it is true which Chriſt ſpake, *John* 9. 41. to the Phariſees, that if ye were blinde, ye ſhould have no ſin; *and yet he believes* that they were blinde and had

ſin, yea that their blindneſſe was ſinne, and their ſin was blindneſſe.

176. He believes that God ſcourgeth every one whom he receiveth, *Heb.* 12. 6. *and yet he believes* that God doth not receive every one whom he ſcourgeth.

177. He believes that there was no reaſon at all as from the Perſons, why God ſhould love *Jacob* and hate *Eſau*; *and yet he believes* that *Jacob* was more lovely then *Eſau*, *and yet* that God was no reſpecter of perſons on either account.

178. He believes that the Saints are the fulneſſe of Chriſt, *Eph.*1.23. *and yet he believes* that Chriſt is the fulneſſe of the Saints, *John* 1. 16.

179. He believes that many never ſaw Chriſt naked, nor hungry, nor thirſty, nor in priſon, nor ſick, whom yet he believes Chriſt will turne into hell; becauſe that when he (*any one of his*) was hungry, they gave him no meat; when thirſty, they gave him no drinke,

drinke; when naked, they clothed him not; when ſick and in priſon, they gave him no viſit, *Matth.* 25. 41, *&c.*

180. He believes that to Jeſus Chriſt is all power given both in heaven and in earth, *Matth.* 28. 18. *and yet he believes* that to ſit at his right hand, or at his left, is not in his power to give, *Matth.* 20. 23.

181. He believes that Jeſus Chriſt knowes all that the Father knowes; *and yet he believes* that of *that* day, and of *that* houre knoweth no man, no not the Angels which are in heaven, * neither the Son, but the Father only. *Mar. 13. 32.

182. He believes that Jeſus Chriſt was good, and that he that called him good, had good reaſon to call him ſo; *and yet* Chriſt ſaid to him, Why calleſt thou me good? ſeeing there's none good, but one, even God, *Marke* 10. 18.

Where-

Wherein he did not deny himself to be good, which they affirmed; but affirmed himself to be God which they denied.

183. He believes that he ſhould call no man Maſter or Father on earth, for one is his Maſter and Father, even God who is in heaven, *Matth*, 23. *and yet he believes* that there are on earth ſuch as he may call Maſters and Fathers, and not tranſgreſſe Chriſts command.

184. He believes that an Idol is ſomething; *and yet* he knowes that an Idol is nothing.

185. He believes that jealouſie implies doubt and perplexity of inquiry; *and yet he believes* that there is no ſuch thing in God, though he believe him to be a jealous God.

Which doth not obſcure his omniſcience, but enlightens his ſeverity, which will not admit of the leaſt declenſion from him, or that another ſhould participate of, or hurt what he loves. 186.

186. He believes that they to whom *James* writ, had not only heard of the patience of *Job*, but had alſo *ſeen* the end of the Lord; *and yet he believes* that none of them ever ſaw *Job*, or the end of the Lord with *Job*.

They ſaw Jobs *day as* Abraham *ſaw Chriſts day*, viz. *by faith, which is the evidence or ſight of things not ſeen.*

187. He believes that there is but one God, and one Lord, and that there is not another beſide him; *and yet he believes* that there are many gods, and lords many.

188. He believes that the Publican ſtood a farre off; *and yet he believes* that he ſtood nearer to God then the Phariſee did.

189. He believes that where there is moſt love, there is moſt fear; *and yet he believes* that perfect love caſteth out fear.

190. He believes that the promiſe

was

was made to *Abraham*, and to his children; *and yet he believes* that all are not the children of the promiſe, which are the children of *Abraham*.

191. He believes that they who had the foreskin of their fleſh cut off, were circumciſed; *and yet he believes* that the cutting off of the fleſh is not circumciſion, but that a man may be circumciſed, though he have not the foreskin of his fleſh cut off.

192. He believes that they were all *Iſraelites*, who were of *Iſrael*; *and yet he believes* that they were not all *Iſrael*, who were of *Iſrael*, and that all *Iſrael* were not *Iſraelites*.

193. He believes that the diligent hand maketh rich; *and yet he believes* that it is not the diligent hand, but the bleſſing of God, which maketh rich.

194. He believes that riches are not nothing; *and yet he believes* that they who ſet their eyes upon them

ſet their eyes upon that which is not, *Prov.* 23. 5.

195. He believes that all men are not begotten and borne of God; *and yet he believes* that all men are his offſpring.

196. He believes that God hath no hands; *and yet he believes* that his hands formed the dry land, *Pſal.* 95. 5. and that the firmament ſheweth his handy work, *Pſal.* 19. 1.

197. He believes there are ſome men alive, of whom he believes that they are dead, while they live.

198. He believes that from him that would borrow, he ſhould not turne away; *and yet he believes* he may turne ſome away that would borrow of him, without lending them any thing.

199. He believes that he ſhould turne his right cheek to him that ſmiteth him on the left; *and yet he believes* that if he can avoid it, he may refuſe a ſecond ſtroake.

200. He believes that there are many neceſſary things; *and yet he believes* that there is but one thing neceſſary.

The third Century.

201. He believes that there is no difference between the Jew and Gentile, *Rom.* 10. 12. *and yet he believes* there is this difference, that the Jew is firſt, and then the Gentile, *Rom.* 1. 16.

202. He believes that ſome men may be called *Immanuel*, i. e. GOD with us; *and yet he believes* that God may not be with them.

203. He believes that ſome men doom die in their ſins, of whom *he believes* that they were ſometime dead in their ſinne.

204. He believes that bodily exerciſe profits but a little, 1 *Tim.* 4. 8 *and yet he believes* that there is great uſe of, and great profit by bodily exerciſe.

205. He believes that a Believer ſhould not ſeek great things for himſelf; *and yet* he findes that Believers ſeek the greateſt things for themſelves, without offending; *yea he believes* they ſhould offend, if they did not do it.

206. He believes that he to whom *John* bare witneſſe, *i. e.* Jeſus Chriſt, did daptize, *John* 3. 26. *and yet he believes* that Jeſus baptized not, *John* 4. 2.

207. He believes that no man hath ſeen God at any time, *John* 1. 18. and that not any man hath ſeen the Father, *John* 6. 46. *yea he believes* that no man can ſee him, 1 *Tim.* 6. 16. *and yet he believes* that he who hath ſeen Jeſus Chriſt, hath ſeen the Father, *John* 14. 9.

208. He believes that Jeſus Chriſt came not to judge the world, *Joh.* 12. 47. *and yet he believes* that for judgement he came into the world, *John* 9. 49.

209. He believes that that Scripture, 2 *King.* 18. 5. is true, *viz.* that after *Hezekiah* there was none like him of all the Kings of *Judah*; *and yet he believes* that place, 2 *King.* 23. 25. to be also true, where 'tis said that like to *Josiah* there was no King before him.

210. He believes that God will with-hold no good thing from them that walk uprightly, *Psal.* 84. 11. *and yet he believes* that God doth withhold many things which are good from such, without any breach of promise.

211. He believes that Christ spake the truth, *John* 5. 31. where he saith, If I bear witnesse of my self, my witnesse is not true; *and yet he believes* that Christ spake the truth also in *Joh.* 8. 14. where he saith, Though I bear record of my self, yet my record is true.

212. He believes that it was promis'd, *Malachi*, ch. 4. 5. that *Elias* should

ſhould come; *and yet he believes* the promiſe was fulfilled, though *Elias* did not come.

213. He believes that though a man be juſtified without the righteouſneſſe of works, *yet he believes* that a man without works of righteouſneſſe is not juſtified.

214. He believes that God willeth all men to be ſaved, 1 *Tim.* 2. 4. *and yet he believes* that God wills not the ſalvation of all men.

215. He believes that Juſtification is by faith alone; *and yet he believes* that that faith which is alone, doth not juſtifie, *James* 2.

216. He believes that a poor man may be a godly man; *and yet he believes* that no godly man is poor.

217. He believes that a man may die in peace; *and yet he believes* that ſuch a man may not finde peace in death.

218. He believes that there is ſin in every Saint; *and yet he believes*

that no Saint is in ſin.

219. He believes that place, *Joſh.* 10. 14. to be true, *viz.* that there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; *and yet he believes* that God both before and after that day hearkened to the voice of a man.

220. He believes that a man may be a member of a Church; *and yet he believes* that *that* man may not be a member of the Church.

221. He believes that a Believer doth diſcover his ſin to God; *and yet* he prayes to God to cover his ſinne.

222. He believes that God once did drowne the world, becauſe the imaginations of mans heart were evil, onely evil, continually evil, *Gen.* 6. 5. *and yet he believes* that God will never do it again, though the imaginations of mans heart be as bad as they were before, *viz.* evil only

onely evil, continually evil, *Geneſis* 8. 21.

223. He believes that man being in honour abideth not, but is like the beaſt that periſheth, *Pſal.* 49. 12. *and yet he believes* that man periſheth not like the beaſt.

224. He believes that women are commanded to be keepers at home, (or rather houſe-keepers, *i. e.* good houſe-wives;) *and yet he believes* they may go abroad about their buſineſſe, *provided* they make it not their buſineſſe to go abroad.

225. He believes that the Lambe of God taketh away the ſin of the world, *Iohn* 1. 29. and is the propitiation for the ſin of the whole world, 1*Iohn* 2. 2. *and yet he believes* that the whole world lies in wickedneſſe, 1*Iohn* 5. 19.

226. He believes that whoſoever denies Chriſt before men, him will Chriſt denie before the Angels of God, *Luke* 12. 9. yea before the

God of Angels, and his Father which is in heaven, *Matth.* 10. 33 *and yet he believes* that *Peter* who denied him before men, was not denied before God.

227. He believes that a Christian ought not to take thought, *i. e.* care for to morrow; *and yet he believes* that *Ioseph*, who was a Christian, sinned not, though he took thought and care for seven years to come.

228. He believes that men gaine most by losing, and that they lose most by gaining, *Matth.* 16.25.

229. He believes that God was as good as his word to *Abraham*, and fulfilled the promise of giving him as well as his seed (*Gen.* 17. 8.) the land of *Canaan* for a possession; *and yet he believes* that God gave him none inheritance in it, no not so much as to set his foot on, *Acts* 7. 5.

230. He believes that *Noah* lived and died before *Abraham* was borne; *and yet he believes* that *Noah* was a son

ſonne of *Abraham.*

231. He believes that fear hath torment, 1 *Iohn* 4.18. and that where torment is, a man is not bleſſed; *and yet he believes* that bleſſed is the man who feareth alwayes, *Pro.* 28.14.

232. He believes that God purged *Ieruſalem*; *and yet he believes* that *Ieruſalem* was not purged, *Ezekiel* 24. 13.

233. He believes that the Kingdome was prepared for all the Saints before the foundation of the world was laid, *Matth.* 25. 34. *and yet he believes* that Chriſt went to prepare a place for the Diſciples, &c. ſome thouſands of years after the foundation of the world was laid, *Iohn* 14. 2.

234. He believes that Chriſt ſaid true, when he ſaid, *Iohn* 16. 10. I go to my Father, and ye ſhall ſee me no more; *and yet he believes* that they were to ſee him, yea that they did ſee him again, and that before he went to his

Father. *Moreover*, he believes that they ſhall ſee him againe, though he be gone to his Father.

235. He believes that all in Chriſt Jeſus are alwayes fitted to go to heaven; *and yet he believes* that they are not at all times fit to go to heaven.

236. He believes that he that believeth, maketh not (*ought not* to make) haſte; *and yet he believes* that none makes, *nor ought* to make more haſte then he.

237. He believes that Scripture to be true and ſweet, *Your ſtrength ſhall be to ſit ſtill*; and yet he believes that he who ſits ſtill will never be a ſtrong Chriſtian.

238. He believes that *Iſrael* was commanded to ſtand ſtill, and to ſee the ſalvation of God; *and yet he believes* that if they had ſtood ſtill, they had not ſeen the ſalvation of God.

239. He believes that ſuch a people that are in ſuch a caſe, as *Pſal.* 144. are a happy people; *and yet he believes* that

that a peoples happineſs doth not conſiſt in them things; *for* they may have them and go to hell, when they that have them not, but have the Lord for their God, will go to heaven; *and happy are the people that are in ſuch a caſe.*

240. He believes that it doth not yet appear what Saints, (who are now the ſons of God) ſhall be, when Chriſt appears; *and yet he believes* that this doth plainly appear, that when Chriſt doth appear, they alſo ſhall appeare with him in glory, and that they ſhall be like him, for they ſhall ſee him as he is, 1 *Iohn* 3. 2.

241 He believes that God is found of them that ſeek him not, *Iſa.* 65. 1. *and yet he believes* that every man is to ſeek him; for *as* he believes that every one that ſeeks ſhall finde, *ſo* he believes that he that doth not ſeek may not finde, and he that doth finde muſt yet be a ſeeker.

242. He believes that we all ſee but

darkly, as through a glaſſe, 1 *Cor.* 13. 12. *and yet he believes* that we do with open face, *i. e.* clearly ſee the glory of the Lord, and that in a glaſſe, 2 *Cor.* 3. 18.

243. He believes that many perſons come after Chriſt; *and yet he believes* that but few perſons follow Chriſt.

244. He believes that theſe words, 1 *John* 2.1. If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, are no encouragement to any man to ſin; *and yet he believes* that if any man have ſinned, 'tis a great encouragement that he hath with the Father an Advocate, even Jeſus Chriſt the righteous.

245. He believes that God chuſeth a people, becauſe of his love, *Deut.* 7. 7, 8. *and yet he believes* that he loveth a people, becauſe of his choice, 1 *Sam.* 12. 22.

246. He believes that he that's called a ſervant, is a free-man; *and yet he*

he believes that he that's called a free-man is a ſervant, 1 *Cor.* 7.22.

247. He believes that a man may be in Chriſt *Jeſus*, who is the hope of glory, *John* 15.2. *and yet he believes* that Chriſt Jeſus may not be in ſuch a man, the hope of glory.

248. He believes that Chriſt ſpake truth when he ſaid, *Iohn* 10. 8. All that ever came before me, are thieves and robbers; *and yet he believes* that many Prophets, and *Iohn* (who was *Elias*) came before him, and yet that neither they nor he were thieves or robbers.

249. He believes that he ſhould never believe ſome things, if he did not ſee them; *and yet he believes* that he ſhould never ſee other-ſome-things if he did not believe them.

250. He believes that a man may not be farre from the Kingdome of heaven; *and yet he believes* that the Kingdome of heaven may be farre e-nough from ſuch a man.

251. He believes that Gods permiſſion of ſin will not excuſe mans commiſſion of ſin.

252. He believes that Chriſt was the Sonne of man; *and yet he believes* that he was no mans Son.

253. He believes that Chriſt was *Davids* Son; *and yet he believes* that *David* did not beget him.

254. He believes that Chriſt had a Father and Mother; *and yet he believes* that he was without Father and Mother.

255. He believes that Chriſt was truly in the fleſh, 1 *Tim.* 3. 16. *and yet he believes* that he was but in the likeneſſe of *ſinful* fleſh, *Rom.* 8. 2.

256. He believes that every man that believes is not a Believer, *Acts* 8. 13.

257. He believes that they who crucified Chriſt (and ſinned in doing it,) both ſaw him and knew him; *and yet he believes* that whoſoever ſinneth, hath not ſeen him, nor known him,

him, 1 *Iohn* 3.6. for had they known him, they would not have crucified the Lord of life, 1 *Cor.* 2. 8.

258. He believes that ſome perſons are alive and dead at the ſame time; for they that live in ſin, and the pleaſures of ſin, are dead while they live.

259. He believes (though it be a *Paradox* to ſome,) that this is the true *Orthodox* Doctrine, that he that believeth ſhall be ſaved, and he that believeth not, ſhall be damned, *Mark* 16.16.

260. He believes that a man cannot enter the ſecond time into his mothers wombe, and be borne again; *and yet he believes* that unleſſe a man be born again, he cannot ſee the Kingdome of God, *Iohn* 3. 3.

261. He believes that he that is weak in the faith may be received, and to diſputations about doubtful things; *and yet he believes* that he who is weak in the faith, ſhould not be receiv'd

to

to doubtful disputations; if that be the meaning of these words, εἰς διακρίσεις διαλογισμῶν, *Rom.* 14. 1.

262. He believes that *PAUL before his conversion*, as touching the righteousnesse which is of the Law, was blamelesse, *Phil.* 3. 6. *and yet he believes* that *PAUL before his conversion*, was a prime or chief sinner; yea, as we read it, that he was the first or chiefest of sinners, 1 *Tim.* 1. 15.

263. He believes that they which are not happy in this world, will never be happie in the world to come.

264. He believes that the *little* which but one righteous man hath, is better then the *riches* of *many* wicked, *Psal.* 37. 16.

265. He believes that the grace of God which hath appeared, bringeth salvation to all men, *Titus* 2. 11. *and yet he believes*, and it easily appeares, that the grace of God bringeth but few men

men unto ſalvation.

266. He believes that it is without queſtion that a forme of godlineſſe may be without the power of godlineſſe, 2 *Tim.* 3. 5. *and yet he believes* that it is a queſtion, whether the power of godlineſſe can be without a forme.

267. He believes that a man may bring forth fruit, and yet be an empty vine, as *Hoſea* 10. 1. *Iſrael is an empty vine, bringing forth fruit unto himſelfe.*

268. He believes that a Saint ſhould not be ſecure, though he be ſafe; *and yet he believes* that a Saint ſhould not be afraid, though he be in danger.

269. He believes that men are ſometime delivered up to Satan, that they may be delivered from Satan, 1 *Cor.* 5. 5.

270. He believes that Saints are *living-dead* men, *Galat.* 2. 19, 20. and believes that ſinners are *dead-living* men,

men, *Eph.* 2. 1,2. yea he believes that they both are dead and alive, alive and dead at the ſame time.

271. He believes that if we be not crucified with Chriſt, Chriſt's being crucified will not deliver us from death; for we may die in our ſins and be damned notwithſtanding; if we do not riſe with Chriſt, Chriſts reſurrection will not ſave us; 'tis not only Chriſt without us, but Chriſt within us, who is our hope of glory, *Coloſ.* 1. 27.

272. He believes that at firſt the perſon of man infected the nature; but *he believes* that ever ſince, the nature of man hath infected the perſon.

273. He believes that there is nothing more rife among us, then the Chriſtian-name, or the Name Chriſtian; *and yet he believes* that there is nothing more rare among us, then the Chriſtian-man, unleſſe it be the Man-Chriſtian.

274

274. He believes that mans idle time is the devils busie time; and therefore he believes (as *Latimer* said) that the devil hath more service done him in one holy day, then in many working-dayes.

275. He believes that this querie may be put, Whether *a Christian*-Magistrate should propagate the Gospel? and yet he believes that to deny it, is *a contradiction* in termes; for 'twere as much as to say that a Christian must not be a Christian, or act like a Christian.

276. He believes that it is forbidden to servants to answer again, *Titus* 2.9. *and yet he believes* that servants may answer again, and not sin, and sin if they answer not againe.

277. He believes that he that committeth sin, is of the devil, 1 *John* 3.8. *and yet he believes* that some have committed sin, who have not been of the devil.

278. He believes that we live by faith,

faith, and not by ſight; *and yet* he *believes* that faith is ſeeing, and that it is the *evidence of things not ſeen*; for by faith we ſee things which are not now ſeen, but ſhall be, when we live by ſight and not by faith.

279. He believes that men may have the Scriptures by heart; *and yet he believes* that the Scriptures may be farre enough from their hearts, and their hearts further from the Scriptures.

280. He believes that men cannot enter into the cares of this world, but they muſt enter into a world of cares.

281. He believes that there are many poor in the world, and many poor ſpirits; *and yet he believes* that there are but few in the world, who are poor in ſpirit.

282. He believes that reaſon is not equal in all men, nor perfect in any men; but ſo weak, fickle and inconſtant in the moſt of men, that he believes

believes there is *no reaſon,* why any man ſhould lean to his own underſtanding, and that there is none or little reaſon, why any man ſhould impoſe on another, he being ſo ſeldome and ſo little while conſiſtent with himſelf, who was as confident, *and upon thought-reaſon,* as confident of the opinion wherein he was, as he is of the opinion wherein he is.

283. He believes that the rich men caſt in much into the treaſury, yea much more then the poor widow, for ſhe caſt in but two mites, which two mites make but one farthing; *and yet he believes* that that one poor widow caſt in more then they all, though there were many, and many that were rich men who caſt in much, *Mark.* 12. 41, 42, 43, 44. Or thus,

284. He believes that what the rich men caſt in, was more for worth; *but what the widow* caſt in, was worth more, at leaſt more worthy. Or thus,

285. He believes that though what

the rich men caſt, in was of more value; *yet he believes* that what the poor widow caſt in, was more valued, and therfore was more; for that's moſt which is moſt in Gods account.

286. He believes that women ſhould hearken to, and learn of their husbands, and not be ruled by their own wills; *and yet he believes* that when womens wills are reaſon, 'tis reaſon that women ſhould have their wills: *yea he believes* that ſomtimes husbands are to hearken to their wives, though what they ſay, may ſeem to be unreaſonable, and therefore grievous to be borne, *Gen.* 21. 12.

287. He believes that man cannot live alone without creatures; *and yet he believes* that man cannot live by creatures alone.

288. He believes that eternal life is begun in this world; for, This is life eternal to know God and Jeſus Chriſt whom he hath ſent.

289. He believes that a man may know

know all that which is written of God; *and yet he believes* that he may not know the God of whom it is written.

290. He believes that a Saint leads another life in this life; for though he live in the flesh, yet Christ liveth in him; and the life which he liveth in the flesh, is by the faith of the Son of God.

291. He believes that a man may give all his goods to feed the poor; *and yet he believes* that that man may not have charity, 1 *Cor.* 13. Every man that gives, is not charitable.

292. He believes that God exalts some men, to cast them down; *and he believes* that God casteth some men down, to exalt them.

293. He believes that man lives by death; for his natural life is preserved by the death of creatures, and his spiritual life by the death of Christ.

294. He believes that though bread be the staffe of mans life; *yet he believes* that man doth not live by bread;

for how could weak things ſtrengthen him, and dead things keep him alive, were it not for the Word of God, by which creatures are what they are, and do what they do?

295. He believes that God can and doth make ſome mens beds in their ſickneſſe, whoſe beds cannot be made in their ſickneſſe.

296. He believes that a man may die for Chriſt; *and yet he believes* that ſuch a man may not die in Chriſt.

297. He believes that how little good ſoever we enjoy, there's great reaſon we ſhould be contented; *and he believes* that how much evil ſoever we undergo, there's no reaſon we ſhould be diſcontented.

298. He believes that many men receive the truth, who do not receive it in truth.

299. He believes that every earthly-minded man mindes earthly things; *and yet he believes* that every man that mindes earthly things, may not be

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an earthly-minded man.

300. He believes that though a Saint may be ſometime weary in doing the work of the Lord; yet he believes that a Saint is never weary of doing the work of the Lord.

The fourth Century.

301. He believes that a man may be damned though he be baptized, if he do not believe; *and yet he alſo believes* that a man may be ſaved if he do believe, though he be not baptized.

302. He believes that to a ſinner to be carnally-minded is death; *and he believes* that to a Saint 'tis death to be carnally-minded: the ſinner will die for being ſo, and the Saint had rather die then be ſo.

303. He believes that the Saint and the ſinner are not the ſame kinde of men; though *yet he believes* that they are men of the ſame kinde.

304. He believes that though we

may not ſpeak evil of dignities; *yet he believes* that we may ſpeak of the evil of dignities.

305. He believes that 'tis better to be delivered to death for not ſinning, then to be delivered from death by ſinning.

306. He believes that they have but little (if any) reaſon to expect protection from the God of truth, who will not (though there be great reaſon that they ſhould) afford protection to the truth of God.

307. He believes that a man may have the teſtimony of his own ſpirit, and yet not have the witneſſe of Gods Spirit; *but he believes* that a man cannot have the witneſſe of Gods Spirit, but he ſhall alſo have the teſtimony of his own ſpirit.

308. He believes that many mens faith is but phancy; *and he believes* that many men will phancy his faith to be but ſo.

309. He believes that a man may be a true Believer, though he ſhould not believe all the *Paradoxes* which he hath written to be *Orthodox*.

FINIS.

Reader,

THough Paradoxes *increaſe, yet here's a want of* Orthodox Paradoxes *to fill up the ſheet; and therefore this ſupplement is made, which I hope will make to thy advantage.*

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DIVES AND Lazarus, OR *Not Now, but Hereafter.*

WE ſhould not judge that worth much *now* in the time of this life, which will be but little *or nothing* worth in the day of judgement. We ſhould not judge of things according to what they are now in appearance, and in the judgement of men; but we ſhould judge righteous judgement, *i. e.* according to what they will be hereafter in the day

day of judgement, *the righteous judgement of God*. As for example, when we read of *Dives*, how he was cloathed in purple and fine linen, and fared deliciously every day; Who would not be *Dives* now? but when we read of *Dives* in hell, tormented in that flame; Who would be *Dives* now? So, when we read of *Lazarus*, a beggar, full of ſoares, and wanting bread; Who would be a *Lazarus* now? But when we read of *Lazarus* carried by Angels into *Abrahams* boſome, Who would not be *Lazarus* now? Surely if it be good to die the death, it muſt be good to lead the life of the righteous. Oh *think then*, what 'tis that will ſtand in ſtead in the day of death and judgement, and labour for that; not for the things that periſh (*and with the uſing*) but for that which endureth to eternal life. What will learning, riches, honours, beauty, &c. profit in the great day, the day of wrath, the evil day? Oh that men would

conſider

conſider the latter end; for *that's well that ends well, and laugh he that laughs at laſt:* Marke the end of the upright, and behold the juſt; for however, (*how ill ſoever*) it may go with him in this world, the end of that man is peace; But as for the ſinner, though he be crowned with Roſe-buds, and his paths be waſhed with butter; though his dayes be prolonged an hundred yeares, yet he ſhall die accurſed: Ah how much better therefore is it, *to be a* Lazarus *here, and to be with* Lazarus *hereafter; then to be a* Dives *here, and to be with* Dives *hereafter!*

I ſhall ſhut up the whole with what I finde very ſuitable to this purpoſe in an eminent Author, which indeed is worthy to be printed in letters of gold, and to be written in the memory, yea the heart of every man. *Dr.* R.

At the laſt there will come a day, when all mankinde ſhall be ſummon'd naked (*without difference of degrees*) be-

before the ſame tribunal; when the Crownes of Kings, and the ſhackles of priſoners, when the robes of Princes, and the rags of beggars; when the Gallants bravery, the Peaſants ruſſet, the Statiſts policie, the Courtiers luxury, and the Scholars curioſity, ſhall be all laid aſide; When all men ſhall be reduced unto an equall plea, and *without reſpect of perſons* ſhall be doomed according to their workes.

Then thoſe Puntoes and formalities, and cuts and faſhions, and diſtances, and complements (*which are now the darling ſinnes of the upper end of the world*) ſhall be proved to have been nothing elſe, but well acted vanities: then the pride, luxurie, riot, ſwaggerings, interlarded and complementall oathes, nice and quaint laſciviouſneſſe, new invented courtings, and adorations of beauty, (*the ſo much ſtudied and admired ſins of the Gallantry of the world,*) ſhall be pronounced out of the mouth of God himſelf, to have

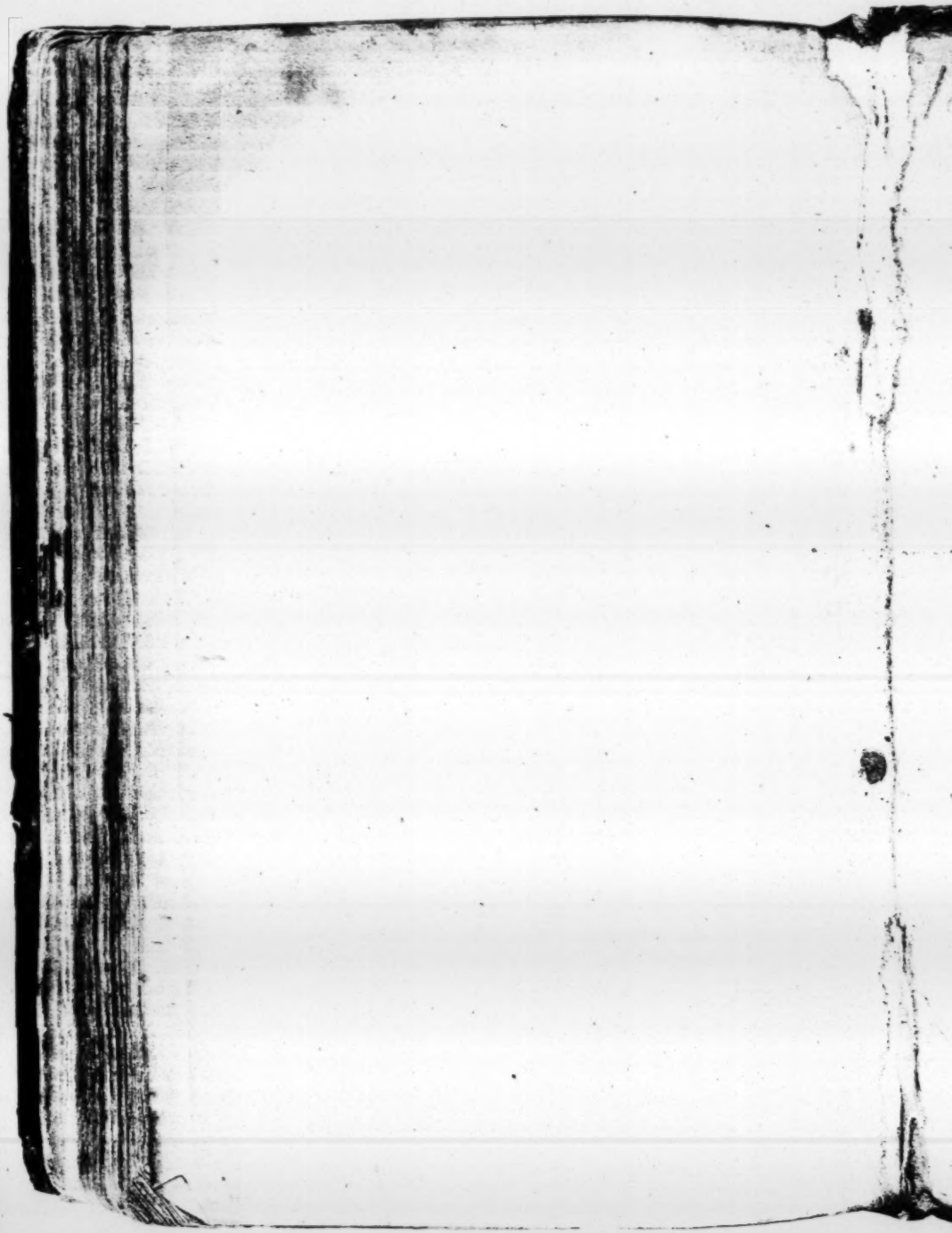
been

been nothing elſe but glittering abominations. Then the adulterating of warres, the counterfeiting of lights, the double weight, and falſe meaſures, the courteous equivocations of men greedy of gaine, (*which are now almoſt woven into the very art of trading*) ſhall be pronounced nothing elſe but myſteries of iniquity and ſelf-deceivings. Then the curious ſubtleties of more choiſe wits, the knottie queſtions, and vain ſtrife of words, the diſputes of reaſon, the variety of reading, the very circle of general and ſecular learning, (*purſued with ſo much eagerneſſe by the more ingenious ſpirits of the world,*) ſhall be all pronounced but the thin cobwebs, and vaniſhing delicacies of a better temper'd profanenes. And *laſtly*, then the poor deſpiſed profeſſion of the power of godlineſſe, a trembling at the Word of God, a ſcrupulous and conſciencious forbearance, not only of oathes, but of idle words, a tenderneſſe and aptneſſe to bleed

bleed at the touch of any ſin, a boldneſſe to withſtand the corruptions of the times, a conſcience of but the appearances of evil, a walking humbly and mournefully before God, an heroical reſolution to be ſtrict and circumſpect, to walk in an exact and Geometrical holineſſe, in the midſt of a crooked and perverſe generation, (*which the world eſteemes and ſcornes as the peeviſhneſſe of a few ſilly, unpolitick men*,) ſhall in good earneſt from the mouth of God himſelf be declared to have been the true narrow way, which leadeth to ſalvation; and the enemies thereof ſhall then (*when it is too late*) be driven to that deſperate and ſhamefull confeſſion: *We fooles counted their life madneſſe, and their end to have been without honour; how are they now reckoned amongſt the Saints? and have their portion with the Almighty?*

Remember now, *Oh now remember* thy Creator in the dayes of thy youth, while the evil dayes come not, nor the

the yeares draw nigh; when thou ſhalt ſay, I have no pleaſure in them. Rejoyce, *O young man*, in thy youth, and let thy heart chear thee in the dayes of thy youth, and walk in the wayes of thine heart, and in the ſight of thine eyes: But (*ah, think on this But*) know thou, that for all theſe things thou ſhalt come to judgement, *Eccleſ.* 11. 9.

Conſider of what hath been ſaid, and the Lord give you underſtanding in all things.

FINIS.